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MONTHLY

A CHRISTIAN VIEW OF JUDAISM

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a Witness!*

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Answers by Major General Lewis B. Hershey



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JUNE • 1956

Volume 56 • No. 10

MOODY MONTHLY

THE CHRISTIAN SERVICE MAGAZINE

WILLIAM CULBERTSON
editor-in-chief

WAYNE CHRISTIANSON
executive editor

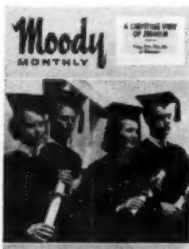
in this issue

Few problems touch more family circles than that of meeting military service requirements. If someone close to you has been puzzling over what to do about this matter, show him "What Graduates Should Know About the Draft." He will find it authoritative, comprehensive and slanted to meet the needs of Christians.

WE SUSPECT THAT many readers, though keenly interested, have a hazy mental picture of Judaism as it is today. What, for example, do Jewish people believe concerning sin? And do they look forward to life beyond the grave? Answers to these and many similar questions make the article on Judaism in this issue one of the most absorbing so far in the World Religions series . . . and a fitting introduction to the elaborate discussion of Christianity which will be the subject of a very special issue month after next.

FOR A DIFFERENT kind of family article, read Kenneth N. Taylor's blueprint for a low cost vacation, on page 18. Lured on by the promise of undreamed of bargains in fun, fresh air and mosquito swatting, Mr. Taylor last summer took to the beckoning road and the wide open spaces with a borrowed tent, an adventurous spirit and his lively family of nine. We predict you will enjoy reaching the equivocal conclusion with Mr. Taylor that: "Camping Is Fun—for Those Who Like It!"

PERHAPS YOU MAY wonder how a knowledge of the Temple of Diana in Ephesus can add to your understanding of a great portion of the Word of God. Yet this is the key stressed by Dr. Charles Ferguson Ball in his excellent study of Ephesians beginning on page 20 in this issue.



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THIS MONTH'S COVER

CHOICES AHEAD—Hundreds of thousands of young men and women will receive diplomas this month, then take those first important steps toward the responsibilities of adult life. Blessed indeed are those who have been brought to faith in Christ and who can thus make life's choices in the light of God's Word and leading.

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(See advertisement on second cover)



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The Lord's List

SUPPOSIN' the Lord kept a list," remarked Bobbie, rocking back and forth in the big maple chair. "Supposin' He did . . ."

Choosing the fattest raisin in the cup, she popped it into her mouth and rocked again, her feet curled up under her. "A list of all the bad things and words . . ."

Mommie, sitting nearby hemming Becky's red skirt asked, "Well, what could you do about it?"

The fire crackled and whispered to itself. Tigger the cat, curled up in a pool of sunshine, stretched and yawned.

This monthly feature appears simultaneously in *MOODY MONTHLY* and *The Doorstep Evangel*, which is published by Dr. Willard M. Aldrich, Box 1, Vancouver, Wash. A collection of these articles is published in book form under the title, *Musings of a Mother*. Copies may be obtained for 35 cents each at your Christian bookstore or from the Moody Bookstore, 820 N. LaSalle Street, Chicago 10, Ill. (Add 15 cents to mail orders for postage and handling).

Camps and Conferences Report Improvements

Several Bible conferences and camps have recently added to their facilities or expect to do so within the next few months, according to camp and conference officials' word to *MOODY MONTHLY*.

New chapels are to be added at Midwest Keswick, Mound, Minn., and at Hume Lake, Hume, Calif. A new auditorium for year around use is also being proposed for the LeTourneau Christian Camp at Canandaigua Lake, N.Y.

Ground breaking for the Stanton Wilcox Memorial Chapel at Midwest Keswick was scheduled to begin in April. Besides providing an auditorium seating more than 300 persons, the new chapel building will include a large living-lounge area, additional meeting areas and a large open deck, all overlooking the lake. The building will also provide ten new walkout type motel rooms with connecting baths.

At Hume Lake construction on a new \$15,000 chapel building to seat 150 is scheduled to begin in May. Smaller than the conference's present chapel, the new structure will be used for regular Bible classes, Wednesday night prayer meetings and regular meetings of small weekend conference groups gathering in the spring and fall.

The white ducks by the pond in the side yard quack-quack-quacked contentedly.

It was a beautiful sunny afternoon. The chunky brown-eyed kindergartner had returned from school—the "big kids" would be home later on.

The rocker was still and Bobbie eyed Mother. "I don't know," she answered. "I don't know what you could do."

"There wouldn't be anything," agreed Mommie, threading a needle and beginning another stretch of hem. "Except for the Lord. What was it that He did for us, Bobbie?"

Her face lighted up and with a tremendous rocking she fairly shouted, "I know! He died on the cross for us." Slowing down, she carefully chose two more fat raisins.

"What about the list?" asked Mommie, measuring how much more there was around the full, red skirt.

"He just erases it, and then it's gone," the small one answered, patient with Mother's slowness.

"But you want to talk to the Lord and tell Him about the list. And ask Him to forgive you, Bobbie."

"Oh, I do," she assured Mommie. "Every night I forgive myself before I go to sleep."

"You don't have to wait till night, angel-cake. Just as soon as something happens you can ask the Lord to forgive you and He will—right away."

"You see, when you're the Lord Jesus' sweet girlie because you've let Him come into your heart, He doesn't want long lists to pile up. And the Bible says, 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness' (I John 1:9)."

"That's what He does!" said Bobbie, rocking back and forth. "That's what He does."

The LeTourneau Christian Camp is proposing a \$30,000 fireproof building for year around use. As planned, it will include an auditorium seating some 600, also six classrooms, a library and an office.

Also in the East, the Harvey Cedars Bible Conference, Harvey Cedars, N.J., will begin the new season with a new men's dormitory. And at Port Jervis, N.Y., guests at the Tri-State Bible Conference will inaugurate a new graduated depth swimming pool. The pool is 40 by 80 feet with a 12-foot promenade and new filtration system.

Improvements have been made in the swimming pool facilities of the North Mountain Bible Conference, Wilkes-Barre, Pa. A new recreation building to house all-weather shuffleboard, ping, pong tables, quoits and other games has also been added along with a large screened porch extending along the entire dining room area.

At Highland Lake Bible Conference, Highland Lake, N.Y., facilities are being added to provide new water sports such as aquaplaning and water skiing. The conference management in addition has acquired the twenty-eight acre property

of the Heart Lake Bible Fellowship including Harmony Heart Lodge and will operate the property as a summer camp for boys and girls between the ages of seven and fourteen.

Camps reporting improvements include the Racoon River Bible Camp of Scran-

ton, Iowa, which has completed a new dining hall and dormitory within the past year, and the Moody Church Youth Camp at Antioch, Ill., which reports further waterfront improvement and the addition of considerable playground equipment.

This Month's Authors

ANNA M. VAN HOOK ("You, Too, Can Be a Witness") first heard the Lord's call to foreign mission service in 1914, when she was twenty-eight, but the outbreak of World War I with resulting home obligations kept her at home until 1923 when she went to Guatemala under the Central American Mission board. It was the beginning of thirty-three years of faithful service. She well remembers her first sorrowful experience as a writer when as a little girl she submitted an article, "How We Came To Have Two Cats," to the *Youth's Companion*, and "the cats came back" accompanied by a rejection slip! The CAM has published two of her booklets, and another is on the press.



KENNETH TAYLOR ("Camping Is Fun") has been contributing to the world of books and magazines since 1941. Various editorial and administrative posts have not hindered his flow of writing, however, for he has written numerous articles for *Moody Monthly* and other magazines, as well as several books (*Devotions For the Children's Hour*, *Stories for the Children's Hour*, *Hi-C*, a book of Bible doctrine for children). And time must be taken out somehow to help superintend Sunday school in his home church, keep up his home in Wheaton, Ill., and be a good father to nine healthy children.



In the last twenty-five years, CHARLES FERGUSON BALL ("The Church—the Temple of God") has served two pastorates—his present one, since 1946, the First Presbyterian Church of River Forest, Ill.; before that, the Bethany Collegiate Presbyterian (Wanamaker) Church of Philadelphia, Pa., where he came as a graduate of Dallas Seminary in 1931. Born in Canada in 1906, he came to a knowledge of Christ through his mother when he was ten, received his early education in Winnipeg, graduated from the University of Manitoba in 1928. He and his wife, who is also from Canada, have two children, Donald and Elaine, who (as did their mother) attend Wheaton College.



For a number of years WILLIAM B. YOUNG ("Blast of the Terrible Ones") conducted a weekly broadcast over HCJB, Voice of the Andes, Quito, Ecuador. It was here that his interest in the subject of satanic forces first began, stimulated by frequent inquiries, many of them from missionaries on the field. Mr. Young was born in Watsontown, Pa., in 1909. One of a family of seven, he—with four of his brothers—is an ordained minister. He has long been engaged in Bible conference work, being under God the founder and present director of the Chapel in the Pines Bible Conference of Orlando, Fla.



VICTOR BAKSBAZEN ("Judaism") was born into a fairly orthodox Jewish family in Warsaw, Poland, in 1903. He first heard the gospel from his father; then one night, reading the Gospel of Matthew by flickering candlelight, he found Christ. Study at Warsaw University followed, then a teaching post there, the holocaust of war, the anti-semitic horrors, and years of missionary work among his own people in Poland, England, and (since 1941) the United States. Now general secretary of The Friends of Israel Missionary and Relief Society, he and his wife have two growing boys, and make their home in Philadelphia.

Son of a Methodist minister, S. ELLSWORTH NOTHSTINE ("Feed My Sheep") has followed his father's footsteps for twenty years. Besides carrying pastoral responsibilities he has conducted a radio preaching ministry, spoken at Bible conferences, and served as teacher (Immanuel Bible College, Los Angeles), evangelist, and editor. His is now pastor of the Community Chapel of Blacksburg, Va., moderator of the Church of the Open Bible, and president of the Bible Institute of Blacksburg. We feel that with such a record Dr. Nothstine well deserves the honors, both bestowed and earned, that are his.

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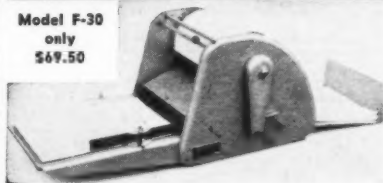
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Are difficult indeed to say.

For springs, deep hidden in the heart, well up

And seem to drown expression.

If in spite of rising tides one speaks

An overflow occurs

And words are carried on a flood.

Many hearing guard themselves, nor heed,

Excepting when deep answereth to deep.

But then the words are needless.

This one thing

A father knows.

That in the ties of human life,

A bond, unique, supreme—

The earthly demonstration

Of the love of God to men—

Welds soul to soul the father and his son.

A son of wisdom, says the Word,

Makes glad the father's heart.

This is the truth, I know.

And words cannot express this joy.

But rising springs, deep in the heart,

Flow like a river peaceful and serene.

NEWS REPORT

EDITOR, CHARLES T. LAMPMAN

worldwide news

*for and about
Christians*

Presstime Paragraphs

A new Christian printing plant at Kaduna, Nigeria, West Africa, has been announced by Clyde H. Dennis, president of Good News Publishers, Chicago. Baraka Press will be staffed with experienced printers—first “graduates” of the Missionary Printing School established last September.

Out of all the income tax payers who itemize their deductions, just one in ten tithe for religious or charitable purposes, according to a report released by the American Association of Fund-Raising Counsel.

Under a “mother church” plan which urges local congregations to open new churches in nearby areas, the Assemblies of God last year established 477 new churches—a new record for the denomination.

Donors from around the world have thus far contributed more than \$50,000 to the fund for widows and children of the five missionaries killed by Auca Indians. Funds will be used to meet immediate needs, if any, of the five widows and their nine children; to meet emergency expenses such as sickness, surgery or hospitalization, and to provide high school, college and graduate work tuition for the children as they reach school age.

Europe still shows the impact of the 1954 and 1955 Billy Graham crusades on that continent, Dr. Robert A. Cook, president of Youth for Christ International, recently reported on his return from England and Holland. “Scores of cities are open to city-wide crusades now,” Dr. Cook pointed out, “and in cities where Billy has been there is a well-trained corps of counselors eager to assist in the soul-winning efforts of other evangelists.”

A spiritual “turn in the tide” is reported this month from Auckland, New Zealand, following a Revival Fellowship Campaign conducted by a team of evangelists directed by Dr. Edwin Orr. Other members of the team included Robert B. Doing, William A. Dunlap, Miss Corrie ten Boom and Charles Turner. Response to the ministry of the team and an increasing number of invitations from all parts of New Zealand have led to extension of the New Zealand visit from the two months originally planned to an anticipated ten-month schedule.

Virginia Evangelist Guest Soloist at His Own Funeral

Guest soloist at his own funeral! This rather unusual accomplishment resulted when Claudius H. (Uncle Bud) Ward of Alexandria, Va., a gospel singer and evangelist, contemplated arrangements for his burial while dying of cancer in a Baltimore hospital.

According to plan, Ward’s recorded voice filled a Baptist church with words and music of his favorite hymns, including “Jesus Took My Burden and Left Me With a Song.”

Ward confided to friends before his death that he hoped his unusual preparation would lead some of the persons he was praying for to a saving faith in Christ.

Six Vacant Pulpits in Pennsylvania Provoke Salary Probe

Six vacant pulpits in New Castle, Pa., are due for an investigation. The local council of churches was moved to action because the Protestant churches were found to be pastorless, their former occupants having found “more lucrative” posts in other cities.

A council-sponsored fact-finding committee was named to consult with the remaining preachers in the community in an effort to find an adequate solution. (Item: The average New Castle pastor receives “close to \$3,800, plus the use of a residence.”)

Meanwhile: A report released last April by the Bureau of Research and Survey of the National Council of Christian Churches revealed that preachers’ salaries—nation-wide in seven denominations—were far from adequate. Highest: \$4,932 yearly, Presbyterian.

Evangelicals Fear Radio, TV Restrictions; Issue Protest

Key television industry members are considering a new TV code containing rules on religion, sex, drugs and commercials. It is a result, in part at least, of evangelical agitation for either an industry clean-up of TV production or government censorship of offensive scripting. The code, if adopted by the industry as its basic production guide, will become the standard by which stations will judge programs they receive (or originate) for transmission.

“Programs dealing with religion will place emphasis on broad religious truths, excluding the presentation of controversial or partisan views,” the proposed code states. While the code would not be binding upon church-sponsored programs, strict interpretation might lead to restriction on the presentation of the gospel by evangelical groups, especially on paid-time programs.

The old problem of “free time only” for religious radio programs is also causing evangelicals some uneasy moments (See N/R, May).

As anticipated, National Religious Broadcasters, an affiliate of the National Association of Evangelicals, in their annual convention in Cleveland, Ohio, last April 12, issued a strongly-worded protest.

The protest, aimed at “the entire TV and radio industry, the press of the U.S.A. and all religious bodies,” asserted that some twenty million church members were not represented by the National Council of Christian Churches’ Broadcasting and Film Commission. The Commission is urging stations and networks to refuse to sell time to

independent religious broadcasters, making available only free time. The free time would be allocated to broadcasters approved by the Commission.

The protest also commended NBC, ABC, Mutual and "every owner and operator of radio and TV stations" willing to sell time to independent religious broadcasters. (Item: NBC, just last April, changed a long-standing policy to sell time for religious programs. First network contract: Billy Graham's "Hour of Decision.")

Many Make Decisions in Latin America Campaigns

Holding meetings in a baseball park, a converted railway shed, a public plaza or a local school yard, two evangelistic teams of the Latin America Mission recorded more than 2,000 decisions for Christ during the city-wide campaigns in six cities of Cuba and Trinidad last March.

Local churches and missions joined forces with LAM for Spanish campaigns in Santiago and Placetas, Cuba, and for English campaigns in Port of Spain, Point Fortin, Arima and San Fernando, Trinidad.

The campaigns were widely advertised, and the teams report that "through the power of answered prayer entire cities were aroused." In Port of Spain the mayor—a Hindu—attended one service and publicly said he hoped thousands would be converted. Two calypso musicians were among the converts in San Fernando.

The teams included two U.S. musicians—former opera star Anton Marco and marimbist Jack Conner. Evangelists were Israel Garcia of Puerto Rico, known throughout the continent; Horace L. Fenton, associate director of LAM; and Ephriam Alphonse, Panamanian missionary-translator.

Congo Missionaries to Get Visual Aid Library

A large library of visual aid materials has been assembled during the past year by two missionaries on furlough for use in the Belgian Congo. The collection was assembled by Lehman and Luella Keener who are affiliated with the Un-evangelized Fields Mission. The Keeners, now en route to the Congo, spent more than 10,000 man-hours assembling 400 sets of figures illustrating Bible stories.

The material, according to Keener, will become the property of the UFM Bible Institute in the Congo at Banjwadi, which has included in its curriculum a basic child evangelism training course. Native converts are first taught the lessons in their classrooms and then, when sufficiently prepared, use the same materials in surrounding communities. In this way converts are able to reach both children and adults, multiplying the efforts of missionaries. (Item: This method, used by the Keeners in 1947 while serving as UFM missionaries in Haiti, proved to be most effective.)

The new library consists of 400 complete sets of flannelgraph Bible lessons, 125 display boards equipped with easels and some 430 pieces of background scenery. One side of each display board is a blackboard, permitting native teachers to give simple chalk talks.

Most of the materials in the new library were supplied by members of the Mount Calvary church, Elizabethtown, Pa., but other churches and groups also contributed to the project which is estimated to have cost \$1,100, exclusive of the Keeners' time to assemble and prepare.

Evangelical Makes Survey of Japanese Christians

Annoyed because evangelicals were ignored in a United Church of Japan survey made in March, 1955, American missionary Kenny Joseph turned pollster himself and compiled an unusual set of statistics. Joseph's figures were compiled to fill "an evident need for a clear picture of evangelical influence in Japan."

Until Joseph made his tabulation the only statistics available indicated that there were 512,450 Christians in Japan. This total included: 285,022 Protestants; 193,724 Roman Catholics and 33,704 Orthodox. The same source estimated that there were 3,747 Christian churches: 3,072 Protestant, 575 Roman Catholic and 100 Orthodox. There were "over 2000" United Church preachers and "only 150 others."

It was evident to missionaries that these official figures represented only baptized church members reported to the education ministry. Nor did it include non-church movement adherents who were born-again Christians nevertheless.

Then, too, "seekers" (primarily Bible students) were not counted. Saddest of all, however, was the evaluation of one long-term pre-war missionary who declared: "Probably only 22 per cent of that total—approximately 102,000—are truly born-again Christians."

Vexed because he could not obtain more accurate statistics, Joseph, editor of *Japan Harvest*, contacted some 69 Japanese groups and 90 missionary organizations. They were all known to be made up of evangelicals, not affiliated with the United Church and, therefore, not included in the official census.

Joseph's unofficial tally of evangelicals in Japan: 107,073 baptized church members; 1,302 ordained pastor-evangelists; 668 unordained full-time workers. There are, according to his report, 178,848 unbaptized adherents. They meet in 1,619 organized churches and in 1,249 other types of unorganized meeting places.

Expect More Christian Tourists in Holy Land

Israel's attraction to Americans of all faiths as the land of the Bible and as a state of modern progress are so great that travel to Israel will more than double to reach 100,000 visitors annually by 1960, according to American experts who have completed a study for the development of tourism to Israel under the United States International Co-operation Administration.

This conclusion, based on the recently completed 438-page *Study of Tourism in Israel*, was announced last month by Israel's Ambassador Abba Eban, in Washington. A nine-man team consumed almost four months in the study, mostly in Israel. Two comprehensive "attitude surveys" were conducted in the U.S. and interviews were held with travel leaders in Europe and other Middle Eastern countries.

According to the poll, the leading Jewish motive for visiting Israel was interest in the country's progress (82%) while the top Christian motives were religious interest (52%) and interest in culture and antiquities (46%).

Americans of all faiths, the survey found, were deeply impressed with Israel. More than 75 per cent of those polled said they enjoyed their visit to Israel more than they had expected and more than 85 per cent said they want to visit Israel again. Both Christian and Jewish visitors found the progress of the new state the most interesting feature of their visit. Next highest score was given to "friendliness of the people" which 73 per cent found "very impressive." A close runner-up was Israel's natural scenery, which exceeded the expectations of most travelers.

The survey further revealed that, whereas Jewish visitors presently outnumber Christians two to one, the proportion is rapidly changing and Christian visitors will gradually outnumber the Jewish tourist to Israel.

Ask Five New Christian Periodicals for Africa

The increasing importance of illustrated magazines in missionary evangelism was demonstrated at a recent conference of 37 Protestant missions in the Belgian Congo, according to a report from Trevor Shaw, editor of *Envol*.

Shaw, writing from his headquarters in Leopoldville, quotes an unanimous resolution calling for five additional periodicals similar to his own in principal languages of the Belgian Congo "in 1956."

The resolution: "The project of publishing *Envol* in five vernacular editions to cover all of Congo Protestant Council and that . . . efforts shall be made to start as many vernacular editions as possible in 1956, money being available.

"In order to accomplish this goal we strongly urge all missions to co-operate with Mr. Shaw and his staff in every way possible. This will mean that we may have to make real sacrifices, not only in the matter of financial help but especially in the matter of staff, both African and missionary. This is truly a marvelous wide-open door and we must enter it at once. The phenomenal and unprecedented increase of circulation of the *African Challenge* and the infant *Envol* surely proves to us that this new project in the vernaculars will also go over in a big way."

Rejoicing in the opportunity to publish the gospel in this manner, Shaw declares: "No other publication of a similar kind is yet in this vernacular field. The door is wide open. Hundreds of thousands of new readers can be reached through this means."

FACES AND FACTS IN THIS MONTH'S CHRISTIAN NEWS



Eight-foot revolving globe rests atop Nazarene headquarters.



ISI Allen Finley talks with Moslem missionaries set to win America.

• **JOHN W. PFAHLER** was stricken with polio a short time after he became pastor of St. Luke's Lutheran church, Pittsburgh, Pa., but he determined to continue his ministry. He preaches from his wheelchair, keeps in touch with his flock by telephone and makes personal visits when necessary. His church is flourishing, has doubled its membership and is planning a new house of worship. He is aided by an active group of laymen.

• **GEORGE IVEY**, son of J. B. Ivey, head of the Charlotte, N.C., department store which bears his name, conceived the idea of providing a meditation room for shoppers and employees. It was located on the mezzanine floor with four pews to accommodate eight persons. During the first week it was open 636 people entered the prayer room. Now, six months later, an average of 315 persons a week use it—25 per cent of whom are employees.

• **DALLAS MEADE** of Tulsa, Okla., designed the eight-foot revolving globe recently installed atop the new \$400,000 international headquarters building (see photo above) of the Church of the Nazarene in Kansas City, Mo. The huge ball, one of the largest of its kind in existence, was specially fabricated of fibrous glass cloth and Celanese Marco resin. It has an inner framework of steel, which gives it a total weight of 900 pounds. Its various colorings are impregnated so that the sphere will never need painting. The globe revolves on a central shaft and is floodlighted at night. Installation of the globe completes the second phase of the denomination's building program on its 22-acre headquarters site. A seminary building was completed two years ago. Construction of a new million-dollar Nazarene Publishing House building will be underway before the end of the year.

• **TREVOR HUDDLESTON**, foe of *apartheid* in South Africa and recently banished because of his outspoken opposition of the social segregation policy of the government, declared on his arrival in New York that white Christians have forgotten the meaning of "compassion" in their dealings with their "black brethren." The Episcopal clergyman charged that "racial discrimination has made South Africa an unhappy land" and that white Christians

are willing to accept that situation as "perfectly normal."

• **COTTON A. MATHER**, last direct male descendant of the famous American preacher, died recently at the age of 76. He left no sons to continue the name of his ancestor, Cotton Mather, noted Congregational minister and author of the late seventeenth and early eighteenth centuries. Mather, unlike most of his forebears who were Congregational ministers, lived in Springfield, Mass., for the past 50 years, the last 28 of which were spent as an employee of the city transportation company.

• **DR. A. C. SNEAD**, foreign secretary of the Christian and Missionary Alliance, was re-elected president of the Evangelical Foreign Missions Association at the recent eleventh annual convention of that group. Some 83 delegates and visitors representing 46 mission boards met in Cleveland, Ohio.

• **ALLEN FINLEY**, regional director in the San Francisco area for International Students, Inc., reports that the leaders of Islam are "enlisting their finest minds" in a campaign to win America for Mohammed. Finley interviewed the vanguard of these missionaries (see photo above) who plan not only to win converts to Islam but to keep Moslem students in the U.S. from accepting Christ. (Item: The leader of this group, otherwise not identified, came from Pakistan as a Moslem missionary because his son, as a result of contacts with evangelicals, is "leaning toward Christianity.")

• **CHARLES E. BENNETT**, a U.S. Representative from Florida, is sponsoring a resolution intended to make "In God We Trust" the official motto of the United States. (He sponsored the 1955 bill to put the motto on all printed currency, as well as coins.) The Florida lawmaker told his colleagues that *E Pluribus Unum* ("Out of Many, One," considered to be a reference to the union of the 48 states) has often been considered the national motto, but was never so designated. In recent years, he said, "In God We Trust" has also been regarded as a national motto. "I think that as a Christian nation it would be better if we select the one referring to Almighty God."

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Our Moody Readers

Discipline Unreasonable?

A copy of MOODY MONTHLY happened to be one of the magazines I spent some time with [recently]. Usually what I read, especially concerning religion, doesn't annoy me, but I confess your column on page 32 [April] not only annoys me, but has convinced me once and for all I want nothing to do with any church that teaches such a doctrine.

I refer to your answer to the question concerning "discipline in the church." Where does the Christianity come in to say, "We can heartily congratulate churches which in these times have the conscience and the courage to administer discipline"? I make no religious profession as far as telling others how to run their lives, but I am so grateful for the milk of human kindness in my heart, that has over a period of time made it possible for me to help many, many people that the holier than thou church members have treated miserably.

Perhaps this explains why the church is unable to reach thousands of people who are burdened with problems. They need love and understanding. I pray earnestly that the churches will cease their eternal criticism of their weaker members and of the countless numbers of people who remain, from choice, on the fringes of religion. It is the knowledge of how the churches operate in a cruel and unreasonable manner that causes me and many more to avoid it like a plague.

Let us cease worrying about the heathen and be more gracious and kind to all who need us.—Gladys M. Goodwin, Wollaston, Mass.

Sharing

After reading [copies of MOODY MONTHLY] I have been placing them in the rest room in the building where I work. From my observation, they are well used and read by many people. The edition carrying the pictures of the wives of the men lost in the jungles of Ecuador draws the greatest amount of attention. I am so happy I can pass my copy on to others in this way.—Mrs. V. Amundson, Wheaton, Ill.

Starting in February, 1955, I began sending back issues of religious magazines to missionaries at home and abroad along with other religious matter. It has been a most rewarding experience.

I have received numerous requests for back copies of MOODY MONTHLY. I am not in a position to send them directly on a large scale, but I would be pleased to furnish names and addresses of missionaries to any MOODY MONTHLY readers who request them. Consecutive issues for five, ten or fifteen years are particularly desired in some places. I have names of missionaries in Indonesia, India, Africa, Holland, England, South America, and other foreign places along with some here in the U.S. Apparently your magazine is well liked world-wide.—Archie Caine, Goodrich Road, R. 1, Elmwood, Conn.

The Five Lives Still Witness

I appreciate the news and careful report of the Ecuador incident, and pray you will continue to keep us informed of

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the gospel work among the Aucas, and perhaps also of the families. I knew Pete Fleming in college, at the University of Washington (Seattle) and know the caliber of his witness and life at that time. So I feel I have a particular responsibility in praying for these to whom he was permitted of God to direct his life.

As I told the incident to one of the Chinese Christians here, a teen-age boy now in school and looking to the Lord's work for his life, he was visibly moved, too; he scrutinized the pictures of the Aucas as though he would not forget them. Pray God this will stir us, and the Chinese, too, to greater diligence in our witness here! — Grace White, Oriental Boat Mission, Hong Kong

I enjoyed the articles, "My Kid Brother, Nate" and "Five Lives for the Aucas" (March). I felt as I read, "Lord let me live or die for the gospel's sake." It stirred my soul. — Pauline Hodges, Hampton, Va.

My heart was blessed by your editorial in the April issue, "Unneeded Martyrs?" This word was badly needed to refute the comment in the *Christian Century* on the

death of the five splendid missionaries. Thank you. — Mrs. D. Lyons, Hackensack, N.J.

Since coming to Tennessee Temple Bible School the dear Lord has made foreign missions very real and dear to me and may lead me to serve on some foreign field in the future. Therefore I have been deeply interested and most wonderfully blessed by the missionary articles, especially the accounts of the five martyrs. — W. D. Jonas, Chattanooga, Tenn.

More About Mailing Privileges

In reference to your paragraph in *MOODY MONTHLY* for February, about free-in-county mailing privileges for church bulletins for rural churches, this further information:

On checking with postal authorities, the Act of July 26, 1955, Public Law 170, simplified the procedure for obtaining second class privileges for publications of churches and church organizations, but it did not change the basic requirement stated in 132.223, Postal Manual, that publications must be formed of *printed paper sheets* (not publications produced by stencil, mimeograph, or hectograph, or imitation of typewriting). There must also be a bona fide list of subscribers. — H. R. Horsfield, pastor, Kirkpatrick Memorial Presbyterian Church, Ringoes, N.J.

A further check on our part indicates that the news item in question was based on an incorrect report as to the effects of this particular act. The law may in certain situations help a few churches but will not generally apply.



Parable of the Vacations

Now it came to pass, as summer drew nigh, that Mr. Christian lifted his eyes unto the hills and said: "Lo, the hot days cometh and even now are at hand. Come, let us go into the heights, where cool breezes refresh us and the glorious scenes await."

And Mrs. Christian answered him saying, "Thou speakest wisely, yet there are three or four things that must be done before we go."

"Three things I can think of, but not four," responded Mr. Christian. "We must arrange for our flowers to be cared for, our chickens to be fed, and the mail to be forwarded, but the fourth eludes me."

"The fourth is like unto the first three,

yet more important than all. Thou shalt dig into thy purse and pay the tithe and give gifts to the work of the Lord, that the Lord's witness may continue to prosper and that it may be well with thee. For verily I say unto thee, thou hast more money now than thou wilt have when thou dost return."

And it came to pass that Mr. Christian paid his tithe for the summer and gave gifts as God had prospered him, and the Lord's messengers and workers rejoiced greatly, saying, "Of a truth, there are those who care for the Lord's work."

And so it was . . . — *The Elim Chalmers*

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Editorials

The First Day of the Week

We are thankful to say that reports are coming in that a number of believers are becoming more and more concerned about Christians' use of the Lord's Day. We have come a long way from the observance of the Lord's Day that characterized our fathers. In our judgment, it were far better to be tinged with what some called legalism than to succumb to the spirit of the age when people called Christian do anything they please on the Lord's Day.

Granted, salvation does not rest on observing days; as a matter of fact, it does not rest on anything we do (though works are the fruit of genuine salvation). Granted also, that the Christian is not bound to the Mosaic dispensation in either the specific day observed or in the rigid regulations imposed (Num. 15:32-36). However, we must be careful lest we use our freedom for an occasion to the flesh (Gal. 5:13).

A day which Christians have observed for worship, for service, for rest was part and parcel of the American church scene until comparatively recent years. Now buying real estate, running to all kinds of stores, going on picnics, attending secular conventions, even going to athletic contests is all too frequent.

Even local churches are forsaken for recreational junkets. Pastors are concerned. Nor is this concern only in Protestant circles; even Roman Catholics are speaking out about it. It is time to call for a real searching of heart on the part of those of us who call ourselves fundamentalists.

God knew what He was doing when He laid down the principle of one day out of seven especially set aside for Himself (we recognize that every day should be lived for Him). Moreover, worldly pursuits always demand more and more time and energy. How much is our observance of the Lord's Day commensurate with the worship of God, with service for God, and with resting in God? How much are we using it for our own pleasures?

Recognizing the change in dispensation, none the less we believe a further meditation on Isaiah 58:13, 14 and action based thereon will prove a helpful and blessed experience.

Judaism and Christianity

A splendid Christian brother of Jewish background tells us of a friend of his who greets him: "I'm not an Anti-Semite, after all I love the Arabs."

This transfer of ideas serves to underline our capacity to rationalize as well as to make a joke. But Anti-Semitism is wrong—whether it be hatred of the Jews or of the Arabs.

In this issue we are presenting the fifth article in the series "A Christian Look at the World's Religions," an appraisal of Judaism. There is much, very much, that the Christian owes to God's ancient people. Let us never forget that Israel's faith was a revelation from God; it is, therefore, quite different from the other faiths at which we have looked. As a nation, Israel was given the covenants, the prophets, the oracles of God; it is from Israel that Christ, as concerning the flesh, came. We honor, we respect, we are truly thankful for such a people and for so great contribution.

However, thankfulness of heart and greatness of Christian charity must not blind our minds and hearts to the essentiality of the gospel. Christianity is the flower and the fruit of the Old Testament faith, for the testaments are indissolubly bound together as root and plant. Nevertheless, inherent in such imagery is the incompleteness of the former without the latter. We must maintain Christian truth.

We believe these matters are dealt with sympathetically and respectfully as well as realistically in this issue. We invite all our readers, not only to look carefully at the article appearing this month, but to give particular attention as well to the special issue in August which will be devoted to Christianity.

"Soberly and Righteously and Godly"

A denominational editor recently called the attention of his constituency to the necessity for living for God in the city as well as in the country. In his particular group there has been an influx of farmers and dairymen to the city. Characterized by frugality and initiative, the ex-country-folk are doing well in their new locations and occupations. The editor raises a question as to their practices now as compared with their former reputation for integrity. That test is a wise one for us all, whether we have changed place of residence and kind of work or not.

The editorial is specific. What about truthfulness in advertising? About the advertising displayed to the public? About the kind of goods sold? What about purposely bidding so low for a job that it becomes necessary to talk about "unforeseen expense"? About trading off a low and unproductive bid with shoddy workmanship? What about human relations?

How about our making the personal application to ourselves right where we live? Let us not deceive ourselves. Biblical Christianity involves downright honesty, Christian concern, absolutely fair dealing—as well as singing sweetly on Sunday. May God give us more of the gospel bound in shoe leather—and (with due acknowledgment to Mr. Moody) for some of us that may mean a revised version!

Object Lesson from Auerbach

A thought-provoking item released by the Evangelical Press Service reports that moviegoers in Auerbach, Germany, an industrial town of more than 4,000, are being invited to come to church. This is being done by means of various invitations which are flashed on the screen during intermissions. A typical invitation:

"You, too, are invited to attend the services in our church at Auerbach, and to take part in the activities in our very fine parish hall! What happens there is your concern, even if you are no longer a member of the church. Don't miss the most important thing in life! The local pastor will be glad to tell you all about it!"

Another invitation used meets the familiar argument advanced by nonchurchgoers:

"They say that people who keep rushing to church are no better than anyone else. But in the first place they don't rush; and secondly, no one maintains that churchgoers are any better. All the same, they are better for it. Why? Try it and see!"

Aside from the arguments themselves—and we rather like their flavor—the method used raises a somewhat disturbing question. Just what are Bible-believing churches doing in this age of mass appeal to let the Godless know these churches have something the unchurched may need?

Perhaps evangelicals have been so keenly aware that church attendance alone would not meet the needs of the unsaved man and woman that we have gone over to the other extreme. We have our church advertisements and church announcements, of course, which are snugly packaged on a page where they will not be found except

by those who already have an interest; we have excellent radio programs and several TV programs, again for those who care to pause and look or listen. How long has it been, however, since you have seen or heard an out-and-out announcement at a public gathering?

General campaigns of the type carried on by the National Advertising Council, though well intentioned, are not enough since bringing the public to *any* place of any kind of worship will no more satisfy the hungry soul than telling a man to catch any bus he sees will assure him of reaching his desired destination.

The difficulties of public appeal of course are very real. Perhaps the trouble, however, lies less in the "how" and "where" and "when" than in a mistaken attitude. It is all too easy to drop into the rut of forgetting we have something others need and want, or of assuming that "Everybody knows we're here; those who want to can come!"

About "Off the Record"

For some time the editors of MOODY MONTHLY have been aware of two converging trends. First, we have recognized the seeming increase in interest on the part of the Christian public in general in recorded sacred music. And secondly, we have been reminded rather frequently by individual correspondents that many who read these pages would welcome a monthly review of Christian records.

Many serious problems enter into the question of adding even a small department. After facing them all, however, the editors have felt that such a department should be added. Accordingly "Off the Record" (p. 32) makes its first appearance in this issue.

MOODY MONTHLY's new record department will be under the capable direction of Bill Pearce, soloist, song leader and radio personality on WMBI, Chicago. Son of the Philadelphia evangelist and Bible teacher, Rowan Pearce, the editor of "Off the Record" has been in close touch with Christian music since before the age of twelve (when he appeared as a trombonist with Percy Crawford). As "emcee" of radio station WMBI's increasingly appreciated two-hour Christian record request program, he brings a broad background of record acquaintanceship to his new responsibility.

He undertakes this new work as a ministry and like other MOODY MONTHLY editors will welcome your prayer interest.

Thank God for Bible Teachers

For many readers of these pages the name William R. Newell has blessed associations. Mr. Newell who went to be with the Lord on Easter morning, April 1 (p. 2, MOODY MONTHLY for May), was an especially gifted Bible teacher

whose ministry through popular Bible classes and the printed word no doubt extended much further than even he could know.

Born in Ohio, May 22, 1868, Mr. Newell was brought by D. L. Moody to what is now Moody Bible Institute in Chicago, becoming its assistant superintendent at the age of twenty-eight. It was during his two years in this post that he began his long ministry of popular Bible teaching. For several years he maintained a grueling traveling schedule, teaching huge classes each week in Chicago, St. Louis, Detroit and Toronto. Later his personal teaching ministry extended to London, Cairo, Shanghai and other distant points. This work in turn was supplemented by the outreach of his books, his verse-by-verse commentaries on Romans and Hebrews, his book on Revelation and his *Old Testament Studies* being among the best known.

Speaking of the impact of Mr. Newell's early Bible classes in his biography of Henry Parsons Crowell (*A Christian in Big Business*, Moody Press), Richard Ellsworth Day declares:

Those classes changed Susan [Mrs. Crowell] from a nominal Christian to a flaming disciple. . . She became such a living reproof to Chicago society that the gilded four hundred found nice ways of letting her out. . . The effect of the classes upon Mr. Crowell was equally powerful. . . A magnificent enrichment came into Mr. Crowell's life, an increment so profound that Mr. Crowell at forty-three was changed from a Christian business man to Christian statesman.

Many would say that if Mr. Newell's ministry had produced, through the grace of God, only one Henry Parsons Crowell, it would have been outstanding, but countless other lives were also touched in a similar way. The ripples have spread, and only God who gives the increase can know how far they reach today.

* * *

We likewise join other Christians in thanking God for another faithful Bible teacher—Dr. Leonard Sale-Harrison who was called to be with the Lord on March 20.

Dr. Sale-Harrison who was educated in Australia and at Crozer Theological Seminary in this country carried on an extensive work in Australia, New Zealand, and the British Isles as well as in the United States and Canada. He was especially known as a Bible teacher and evangelist and as the author of many books, several of which have been widely circulated.

Many a Christian today, directly or indirectly owes much to one or both of these faithful servants of God and their years of patient, persistent Bible teaching. We thank Him for their lives and work. May others follow in their train!

Coming Next Month

SERVICE MEN— WHOSE AMBASSADORS?

Those men and women in uniform—service men from your home town and others across the country—are ambassadors, for good or evil. What kind of impressions are they making? And what is happening to them? Read next month's timely article, AMBASSADORS FOR WHOM.

WINNING YOUR UNSAVED MATE

Few questions come up more repeatedly, insistently, heart-breakingly than those which have to do with winning unsaved wives or husbands. Next month Christian psychologist Clyde M. Narramore begins a helpful new series of articles dealing with this vitally important problem.

WILL TV HELP YOUR CHURCH?

If your church is faced with growing pains . . . where to put more people during services which keep on getting bigger . . . closed circuit TV may be your answer. Churches and other organizations are finding it convenient, inexpensive and effective. Full details next month.

*There's military service ahead
for the majority of young men receiving
high school diplomas this June.
Here in question and answer form is . . .*

What Graduates Should Know About the Draft

Answers by Major General Lewis B. Hershey
Director of Selective Service



Under existing law, virtually every able-bodied young man today faces the probability of being called to take some kind of active military training plus spending a period of time in the military reserve. To male high school graduates, their girl friends and the families of these young people, the problems posed are difficult. As a service to readers, MOODY MONTHLY has asked Major General Hershey to answer the following questions. Answers are necessarily brief and should not be regarded as summarizing Selective Service requirements in minute detail. These are administered by local Selective Service Boards.



THE Selective Service law requires young men to register with their local Selective Service Boards on reaching the age of 18. Soon afterward registrants are required to fill out a questionnaire which provides the basis for classifying. This data, along with the registrant's subsequent occupation, determine when he will be called for military duty under Selective Service. If he prefers, the registrant may enlist for service under one of a variety of special plans such as those shown in the accompanying chart. At present, most draft calls are for men twenty-two or older who do not have children.

Q. So far as military service is concerned, what are the basic choices offered a young man of seventeen or eighteen now graduating from high school?

A. Enlistment in the regular service of his choice; enlistment in the reserve components, including the National Guard; volunteering for induction through Selective Service, and enrollment in the Reserve Officer Training Program of the Armed Services, such as ROTC, NROTC, etc.

Major Military Service Options

REGULAR ENLISTMENT

2-4 years Active Duty
1-3 years Ready Reserve
1 year Standby Reserve

DRAFT

2 years Active Duty
3 years Ready Reserve
1 year Standby Reserve
(Registrants may volunteer before call or await turn.)

READY RESERVE ENLISTMENT

(Army or Marine Corps—for men 17-18½)
3-6 months Active Duty for Training
7½ Years Ready Reserve

NATIONAL GUARD ENLISTMENT

(National Guard and Air National Guard—for men 17-18½)
Service until age 28. Must satisfactorily attend 90 per cent or more of scheduled drills.
(Reserve obligation reduced to 8 years in return for 3-6 months' active service.)

RESERVE OFFICERS' TRAINING CORPS

(For men in Senior R.O.T.C. who receive commissions on college or university graduation)
2 years Active Duty
3 years Ready Reserve
1 year Standby Reserve
(Or, if not needed longer, 6 months Active Duty, plus 7½ years in Ready Reserve)

MEET THESE GRADUATES

AMONG the thousands of high school graduates this spring will be a small but strong minority of Christian young people. Those introduced below, all members of the Leyden Community High School Hi-C Club, Franklin Park, Ill., provide an interesting cross-section.

BOB WEST hopes to begin preparation for the ministry this fall. Saved two years ago, shortly before his father's death, he turned his life over to the Lord last year at a youth assembly. Though working after school to help with family finances, he is active in his church (Baptist) and sings in the a capella choir at school.

SUZANNE GATHERCOAL made her decision for Christ five years ago in her own home. She hopes to enter a private school and is thinking about teaching or secretarial work as a field of Christian testimony. She is co-editor of the high school News Bureau.

CHARLES WILKINSON has been a Christian for several years, but "got on the beam for the Lord" at camp last summer. A three-year manager of the high school basketball team, he teaches a Sunday school class and is active in young peoples. For the present, he will help his father, a contractor.

JUDY HANSEN was led to Christ a year ago by a friend. In addition to school responsibilities she works as a cashier in a grocery store, is secretary of the young people's society at the United Lutheran church she attends. She hopes to enter college to prepare for business or teaching.

VERNON JORGENSEN expects to follow up an interest in electronics by taking electrical engineering; is thinking of training as a missionary technical specialist. Vern was led to the Lord by his father who has an outstanding testimony as a Christian truck driver.

BEVERLY SHIMKUS, in addition to being a member of the National Honor Society and unusually active in school, has mothered two younger brothers and a sister since her mother died a year and a half ago. Recently she had the joy of seeing her brothers come to Christ. She expects to enter school next fall to prepare for teaching, possibly on the mission field.

DAVE DETERT, valedictorian of his class of 375

and managing editor of the school paper, will enter Massachusetts Institute of Technology next fall. He attends an Assemblies of God church and is especially interested in missionary radio.

DONNA KELLEY is editor-in-chief of the school paper; is also

Q. What are the advantages of waiting to be drafted—that is of not enlisting in any of the various volunteer programs?

A. A registrant who decides that it is to his advantage to wait for the draft could utilize the time to get more education, technical training or job experience prior to his entry into service that should be of benefit to him as an individual, and might very well be profitable to him in his military career. Those who secure education and training in the critical skills area and work in defense supporting industries or research might find it desirable to fulfill their military obligation by participating in the reserve program established for this particular group.

Q. Is it true that under the new Selective Service regulations certain categories of men in I-A may not be called for service?

A. If the relatively small calls now levied by the Department of Defense on the Selective Service System continue, it is possible that some registrants in Class I-A may not be called into military service. Of course, this situation could change overnight. Every registrant has an obligation of service until he becomes thirty-five years of age if he has been deferred or twenty-six years of age if he has received no deferments.

Q. In general, what are the advantages of enlisting immediately under one of the several regular or reserve programs offered?

A. It was the intent of Congress in passing the Universal Military Training and Service Act and the Armed Forces Reserve Act that every young man would be given the opportunity to complete his military obligation by the time he is twenty-six years of age. By enlistment in the regular or reserve service a registrant is able to choose a time convenient to him to fulfill his military obligation.

Q. How can I get information on all the various military service opportunities now available?

A. Information pertaining to one's obligation under the Universal Military Training and Service Act is available at Selective Service local boards. The military reserve district's commanders have information pertaining to reserve enlistment programs. The recruiting stations of the various services have information pertaining to regular enlistments.

Q. I understand that whether I enlist or whether I wait to be drafted, I will probably have to count on a period in the reserve following my active training. Is this correct?

A. Yes, any registrant who enlists, is appointed or inducted

Bob West



Suzanne Gathercoal



Charles Wilkinson



Judy Hansen



Vernon Jorgensen



has a reserve obligation depending upon the type of entry into service and the period of active duty or active duty training served.

Q. What is the difference between Ready Reserve and Standby Reserve service?

A. In the Ready Reserve an individual must participate in regular weekly scheduled drills and training, and serve on active duty training for a period of two weeks each year or a period of thirty days' active duty training each year. In the Standby Reserve no drills and training are required, nor can an individual be recalled to active duty without being declared available by the Selective Service System.

Q. If I take military training before going on to college or enrolling for other advanced work, will I be eligible for G.I. financial help after my discharge from active service?

A. The G.I. benefits terminated on January 31, 1955. Anyone enlisting or inducted after that date receives no G.I. financial help.

Q. If I decide to go to school now, what should I do to obtain a deferment as a student?

A. When enrolling in a college, one can, upon the first offering of the Selective Service College Qualification Test, take the examination and attempt to secure a score high enough to make him eligible for deferment—70 in the case of undergraduates, 80 in the case of graduate students. The registrant should also attempt to do as well in school as possible. Criteria for deferment for the undergraduate is as follows:

He must be in the upper half of the male members in the freshman year to qualify for deferment on scholastic standing for entrance in the sophomore year.

He must be in the upper two-thirds of the male members of the sophomore year for entrance in the junior year.

He must be in the upper three-fourths of the male members of the junior year for entrance into the senior year.

The person going on to graduate work must be in the upper one-fourth of the male members of his class or have a Selective Service College Qualification Test score of 80. Separate criteria are established for entrance of registrants into professional schools.

As soon as the college has a class standing on the individual, the registrant should request the college to submit SSS Form No. 109 to his local board with the request that he be deferred as a student.

Q. Can I obtain student deferment before enrolling in a school?

A. One cannot be considered for deferment as a student until he is actually enrolled and participating in classes.

Q. If I obtain a deferment, can I be reasonably sure of keeping it through four years of school?

A. A student who has a satisfactory class standing or college test score would be eligible for consideration for continued deferment.

Q. If I enter some phase of Christian training, can I obtain special deferment?

A. The Universal Military Training and Service Act makes special provision for ministers of religion and students of divinity schools. Those students preparing for the ministry, under the direction of recognized churches or religious organizations, who are satisfactorily pursuing a full-time course of instruction in recognized theological or divinity schools, or who are satisfactorily pursuing full-time courses of instruction leading to their entrance into recognized theological or divinity schools in which they have been pre-enrolled, are exempt from training and service.

Q. To whom should I apply for such exemption? When?

A. As soon as a registrant believes that he meets the conditions described in the answer to the previous question he should apply to his local board.

Q. If I complete ministerial training, can I then be exempted as a minister or missionary?

A. A person who has completed his ministerial training and practices his profession would continue to be exempted as a minister until becoming over the age of liability for service. As long as he has been "ordained in accordance with the ceremonial, ritual, or discipline of a church, religious sect, or organization established on the basis of a community of faith and belief, doctrines and practices of a religious character, to preach and to teach the doctrines of such church, sect, or organization and to administer the rites and ceremonies thereof in public worship," and is one who "as his regular and customary vocation preaches and teaches the principles of religion and administers the ordinances of public worship as embodied in the creed or principles of such church, sect, or organization."

Q. If I make a decision now on the basis of existing regulations, is there any assurance that these regulations will remain unchanged for say three or four years?

A. Selective Service regulations are subject to change, based on the military needs of the armed forces and the size of the manpower pool available to fill these needs. **END**

active in her Mission Covenant church where she is pianist. She hopes to work a year, then will probably enter a Christian college to study music.

JACOB DORN, Hi-C Club president, ranks third in his

class in spite of an impressive list of school and church activities. He, and later his parents, were saved through the testimony of a Baptist Sunday school. He expects to begin preparation for the ministry this fall.

Beverly Shimkus



Dave Detert

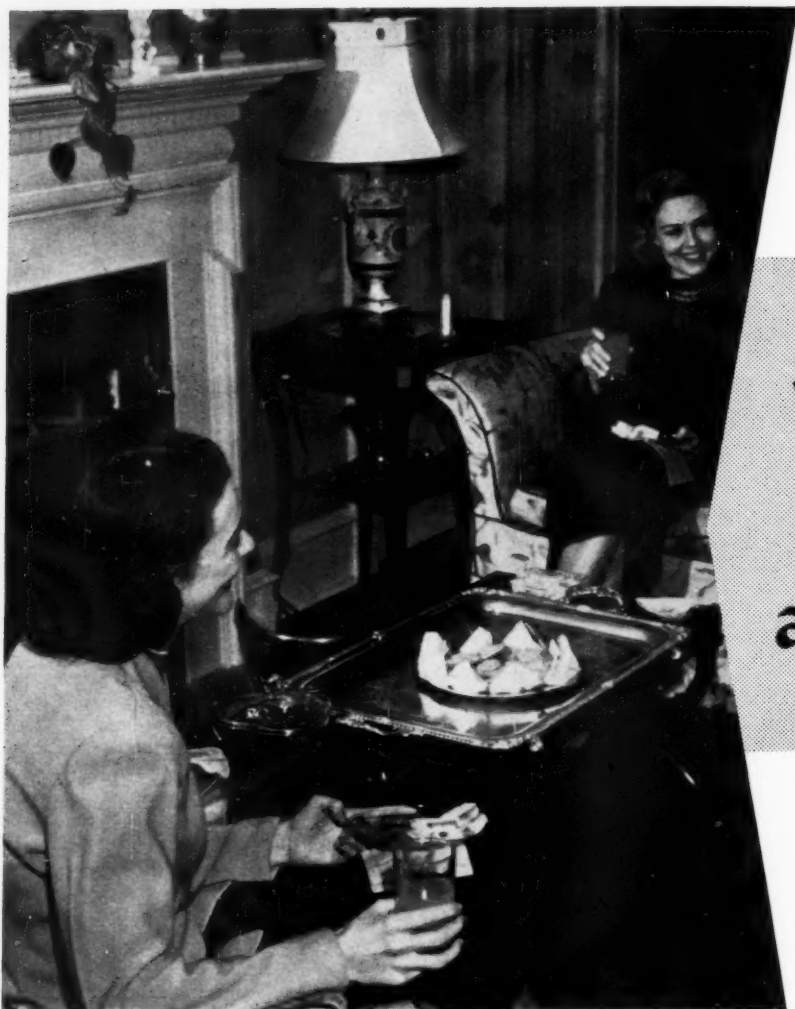


Donna Kelley



Jacob Dorn





Do you long to do

personal work?

Make sure you have

something to tell.

You, Too, Can Be a Witness!

By Anna M. Van Hook

Opportunities to witness come when you have a true desire to help someone. Lambert photo

HAVE you ever said, or heard mature, stable Christians say: "I wish I could do personal work, but I just can't"? Where does the Scripture say we should do "personal work"? Man has stressed God's commands until even many well established Christians have come under bondage, and are frightened at the bare mention of personal evangelism. Yet zealous workers often make others feel they must approach everyone they meet with some such pointed question as, "Are you saved?"

God doesn't frighten us into doing unnatural things, nor into buttonholing and embarrassing strangers. Christ's yoke is easy, He said; it should not be made a galling burden to people of reserved nature. But we should witness.

Jesus made the way simple. To the man freed from demons in Luke 8, He said: "Return to thine own house, and show how great things God hath done unto thee." The newly-liberated soul was so full of his subject that he proclaimed his deliverance to the whole city, becoming an ardent "personal worker."

Certainly, every saved person can follow David's example when he called out to his friends: "Come and hear, all ye that fear God, and I will declare what he hath done for my soul" (Ps. 66:16). Christ did not send men to make nuisances of themselves, but He did send them to be witnesses of what they had experienced (Acts 1:8).

♦ ON the mission field there are many converts who are too shy to approach strangers, and too timid to think of saying a word in public. Yet, when asked to tell how they were saved, they respond with a story angels might well like to note. In Central America, scene of my labors for the Lord, Don Santiago of El Salvador can say to every man tempted to drink—and to every woman as well: "God delivered me from the thirst, and He can do the same for you."

Don Agustin of Honduras can say, "I know I was a slave to smoking. One day I threw away my pack of cigarettes and even my matches, and God took away the desire."

To those who worry about some future problem Dona Valeriana of Guatemala can say: "Go to the Word and get down on your knees. God gave me peace there as I faced the dread of living with a daughter-in-law. He also gave us peace together for eleven years, the full length of her stay in my home."

♦ THE first requirement then of a witness is that he see or hear something which he can tell. If you would witness for Christ you must know first of all that you are saved and realize the greatness of your salvation. You must also know Christ as your daily Deliverer from sin and your Protector. Then, like the freed Israelites who sang of their deliverance in Psalm 126, you will feel like telling others: "The Lord hath done great things for us, whereof we are glad."

But are you so frustrated and "down in the dumps" that you feel He has done nothing for you? There is a remedy for this state of heart which Isaiah points out when he says, "Look unto the rock

whence ye are hewn, and the hole of the pit whence ye are digged" (Isa. 51:1). Peter refers to this pit when he writes that some had forgotten they were purged from their own sins (II Pet. 1:9); they had forgotten how hateful sin is to a holy God, and all joy at deliverance from sin had left them.

There is just one way to look back at the pit from which you have been drawn up. That is to read God's Word and think about it daily until you realize God's estimate of sin. Filled with horror at the sight of old sins, the soul cries out, "Thanks be to God for my deliverance!" Then the lips are opened to say to others: "I was overwhelmed with fear, worry had dried up my soul. I had no joy nor peace, but now I have cast my burden on the Lord and am full of hope."

A moral, upright business man who loved to attend services in a mission in a large city listened with envy to the joyful testimonies of saved drunkards and criminals. Often he wished that he might have a similar joy and impulse to testify, but no words would come. One day he confided his problem to one of the mission workers. This leader took his Bible and showed the man that he also would have a song of deliverance if he could realize from what he had been saved.

The light dawned at last, and the man saw that the pit from which he had been digged was full of pride and self-righteousness and many "decent" sins, things just as hateful to God as drunkenness and immorality. He confessed his pride and self-sufficiency as sin, and assured of cleansing, arose to feel a new joy in his soul. After that, his ringing testimony was added to those of the Skid Row converts.

✦ If you are a timid person and words come hard, sometimes your very countenance will speak for you of a heart at peace with God, and open the way for your witness.

Once, when I was returning from Burlington to Guatemala by boat, I knew many passengers on board needed my Saviour. But I was held back from making contacts with them because of my timidity. Little conversations here and there were not enough to satisfy my longing to testify. One Spanish young woman seemed especially loud and boisterous and in need of a steadying hand. But I saw no opportunity to speak with her naturally.

At Port Barrios I met her in the hotel restroom, and with all the courage I could summon handed her an appropriate tract. By that time the poor creature was half drunk, but she seized the leaflet eagerly.

"Oh, thank you, Senorita," she exclaimed. "I'll surely read this. You just radiate peace!"

Yes, the serenity of your life may
[Continued on page 62]

Once there was a young preacher

who set out to destroy the goats

when the Word of the Lord came to him—

FEED MY SHEEP!

By S. E. Nothstine

I HAD been in the ministry only a few months when I discovered in the church of which I was the pastor some "strange children." They professed to be saved and sanctified, and yet by their fruits I knew them to be of the same group which the Lord Jesus denounced in Matthew 23.

So under the guidance of the Holy Spirit (as I believed), I prepared a message on: "Religious, But Not Christian," using as my text the verse, Matthew 5:20. That Sunday night I "laid them low." I "cut a wide swath with the gospel sword," "slapped them first on one side and then the other," "gave them both barrels," and "let the chips fall where they would." How I did preach!

After the service I went home in high spirits. I had really preached the "rugged gospel." Only once had I been in the brush, so to speak, and then I had cut myself a big stick and clubbed my way out. Yes, I had really had myself a time!

✦ But that night, as I sat alone on the front porch, meditating, I didn't feel quite so elated as I thought I should. As I pondered upon the message I spoke to my Lord, "I sure did preach tonight, didn't I?"

Came the answer: "Yes, you surely did."

I tried again. "It was scriptural, wasn't it?"

No answer.

"But, Lord, You did it, didn't You? Matthew twenty-three."

"Yes, I did do it."

Thinking of nothing more to say, I kept quiet. And so did the Lord. Finally I made ready to retire, and had my evening prayer. More silence on the Lord's part.

At worship time the next morning I was reading in John, chapter twenty-one, and a question suddenly stood out in letters of fire: "Lovest thou me?"

I stopped reading, and after thinking a bit I said, "Yes, Lord, I love You."

Silence. And I read on. "Feed my lambs."

"But Lord, these are not Your lambs. These are just troublesome old goats!"

Silence. I started to read again. But there were the words again in flaming

letters: "Feed my sheep."

"But Lord, they are not even sheep! They are goats, driving out many lambs, causing trouble!"

Silence.

And so I continued to read—and again came that burning question: "Lovest thou me?"

With tear-dimmed eyes I spoke. "Lord I love You more than anyone or anything in this life or the next, and I want only to do Your wish."

Still silence! I glanced again at my open New Testament. All I could see was: "Feed my sheep."

✦ "FEED my sheep!" Light began to dawn. And I said, "Lord, I am sorry. I only thought I was doing right about those—hypocritical goats."

The soft voice seemed to speak directly to me. "Son, I died for all. There are no goats this side of the great judgment." (That was Lesson No. 1).

"And, son, don't worry so much about these 'others.' Just take good care of my sheep. Do not let one go astray. And feed them." (That was Lesson No. 2.)

"And, son, if you really feed them, they will grow strong and healthy, and these 'others' will want what my sheep are feeding on. And don't throw rocks and clubs at the 'others,' for they will dodge and the stone or club may hit one of My lambs and seriously injure it. No, son, don't throw rocks, but feed My sheep!" (Lesson No. 3.)

Did I hear a sob in that voice? Was my Lord weeping?

"Son, feed them. My sheep—feed them. All week long they are stoned and clubbed by the world, and on Sunday they come to My house with heavy loads upon their hearts—and they are hungry. Feed them. Give them something to ease the burden, the loads they are carrying. And feed them—feed them!" (Lesson No. 4.)

Now I was sure there was a catch in that voice. I could not look up. I slid off my chair and buried my face in my hands. And, weeping bitter tears of repentance, I asked the Lord to help me remember in the years to come the lessons I learned that morning. END



Kenneth Taylor



Lots of families do this nearly every summer—and just because they want to! Lambert photo

Camping Is

By

lying out on the Lake Michigan beach the night of July 4, watching the fireworks and being just a little scared by the darkness and lapping waves. Nor will they forget the feeling of warm togetherness as a family at ease, tired, and very contented, after a long and busy day of swimming and climbing sand dunes.

It was at the top of one of those high sand cliffs down the same beach that we saw the meaning of our Lord's parable of the wise man who built his house upon a rock, and of the foolish man who built on sand. For up there at the top, about four feet back from the edge, stood a beautiful brick house. The local inhabitants thought it would be there only another winter or two before the pounding waves would wash away the sand at the base of the cliff and bring the house crashing down to the beach below.

The children were terribly sorry for the house and for the rich old lady who had built it. That night around the campfire, we sang together the little Sunday school chorus about the wise man and the foolish man, and we never before had sung it quite so meaningfully. Of course, I preached a small sermon on the subject, too, and the children thought it very appropriate and seemed glad that I did.

When you go camping, I don't suppose you will find a house on a collapsing cliff, but you probably will find many other good things and thoughts to share—things like the brilliant stars God made that maybe you had never admired before as a family. Or a deer running along the trail in the early morning. Or the simple, wonderful fact of having time to do things together and not being in a hurry about it.

♦ I understand from fellow campers that one can go clear across the United States, from camp to camp. Of course some states have developed their programs further than others. When I took four of the children along with me to the Christian Booksellers Convention in Washington, D.C., last August, we stopped at the Mammoth Caves campground and found it convenient in every way. But in a nearby state we found the campsites strictly primitive—a place to camp, and that's about all. The state forester in charge seemed more than sur-

Too many problems in camping out?

It's easier than you may think says

this father who took his family of nine.

FUNNY how one can suddenly find out what has been going on for such a long time! Take camping, for instance.

Sure, I'd camped out overnight at Wattum Lake, high above the Columbia River gorge when the fellows in high school used to feel like having some strenuous fun. Later, as my own children were growing up and becoming more numerous, I had often thought it would be a good experience for them, too, to have breakfast over an open campfire after a restless night on the hard ground.

But where to go? It was hardly to be expected, I thought, that the average farmer would take kindly to the idea of lending his back forty to strangers.

And then I heard about a family in our church who had gone camping the previous summer. I raced over for more information. What I found out was a real surprise.

"It's easy," I was told. There are public camp grounds all over Wisconsin and Michigan. Some of them have big, beautiful, sandy beaches; hot showers; laundry facilities; electricity for trailers and wonderful neighbors—all for fifty cents a night. It sounded wonderful.

To summarize the inevitable, I took my family camping last summer—all nine of them.

♦ I don't like to exaggerate, so I won't say we had an exclusively wonderful time. A camping trip is one of those experiences which grows on you—you enjoy most of it at the time and enjoy everything about it afterwards! In fact, I can still get up an interesting conversation at the table any night of the week at the drop of a spoon (or glass of milk, usually) about the wonderful time we had.

I am sure the children will never forget

Is FUN —for those who like it

By Kenneth N. Taylor

prised when I asked him where I could plug in my electric shaver. He wanted to know if I was looking for a campground or a clubhouse!

But my request was quite normal for many other states. I'm told (by a Texan) that the camps in California are strictly superb, but I haven't tried them out yet, so I can't be quoted.

And by the way, some people like to stay a day or two at a camp, then go on to another one for a change of scenery. If you want to "tour the West," or some other part of the nation, then the campgrounds will be just overnight sleeping quarters. If you wish, on the other hand, you can stay several days and enjoy every minute of your time.

The easiest way to find out where to go is to write to the capital of each state you are interested in visiting. If in doubt, you can probably succeed, as I did, by addressing your post card to the Director of Public Campgrounds, Capitol Building, of the particular state. It will get there! Ask for a list of camp sites for public camping. You will probably receive, as I did, a map, printed list, and a welcome.

♦ Equipment? Yes, I learned that since my youthful days they have discovered one of the best things for campers this

side of the innerspring mattress. It is called an air mattress. You blow it up with your mouth and when you lie on it, the hardest ground succumbs to its soft touch. It is wonderful, too, as a swimming raft. However, I would advise against getting the cheap plastic kind. A root or stone will wear right through it in an hour or two and leave you on your own for the rest of the weary night. The rubberized canvas kind is best and can be obtained from a mail order house or even cheaper at an army supply store.

An economy idea is to let the children sleep on the ground. Oddly, they don't seem to mind very much, at least mine didn't. And I must admit, that after my plastic mattress died the first night, within two or three days I too was sleeping quite satisfactorily without it.

Another great help is the sleeping bag. Sleeping bags come either single or double width. Sometimes they can be borrowed. If you buy them, the price seems steep until you compare it with the cost of cottage rent or a few nights at a motel. The price will vary with the warmth. I'm not an authority yet, but suggest that for most summer camping in the United States your sleeping bag shouldn't be of the warmest variety. An extra blanket to throw over the top would be better, I should think.

A kerosene or gasoline two-burner stove is almost a "must"—not quite, because you can have lots of fun dangling pots and pans over an open campfire. But whenever it rains, which it will, it surely is nice to cook inside the tent on one of these odorless, smokeless, hot burners.

A tent is about the only other essential. The size, of course, will depend on the number who have to sleep in it. Tents are made in such a variety that I hesitate to say much more than to see a spring mail order catalog. Again, borrowing is often possible and will give you a chance to get borrowed experience, too, before permanent expenditure for a tent of your own.

The temptation for most families, I suppose, is to take too much. After you have made a trip or two you will know more or less what you want, but at first it's best to guard against loading up with things you really don't need and won't use. Probably you'll have to hold the line with special firmness if there are several members in your family. Usually a word of caution beforehand is helpful, especially if it is given with the understanding that each one is to make up a list for final checking. And of course you should expect to forget some things you'll want and to take some things for which you'll have no earthly use.

Two final hints. If there is a campground not too far away, try an overnight expedition first. This is not exactly necessary, but will help season you and test your ideas of what are essentials to take on a full scale camping trip. It's even possible that the taste will make you realize that camping is not for you after all. If so, there is no use suffering longer!

And lastly, take along a bug bomb to spray out the tent, and a bottle of some good mosquito lotion to put on the face, arms and ankles when in enemy territory. Do this especially if you decide to sleep out under the stars.

I hope your family camping experiences will be as enriching as ours have been. We're busily laying plans now for another fun trip this summer. Swimming, hiking, fishing, eating, sleeping, and swatting mosquitos—all for fifty cents a night! That's hard to beat!

END

The Taylor family. They discovered the foolish man's house and a sense of warm togetherness.



Built on a Rock, high up on the mountains of revelation, stands the Church of the living God—the Temple Beautiful



Part I: The Temple in Outline

In the letters of the apostle Paul three classes of men are distinguished—natural men, carnal men, and spiritual men. “Natural” men are those who have not experienced the saving grace of God, and therefore do not understand the things of God.

There is also a group of men who are “called saints.” That is, they are redeemed, but being out of harmony with the purposes of God they are “carnal.”

Then there are the “spiritual” men. They are God’s true men, who live consistently and in the center of His will.

Now, God has a message for each of these. For the natural man He has given Romans, which treats of sin and salvation. For the carnal man He has given I and II Corinthians and Galatians, to call them back to the spiritual center from which they have wandered. For the spiritual man He has given Ephesians, Philippians, and Colossians, to lead them to the very summit of revealed truth and point out the infinite possibilities and potentialities of their high and heavenly calling.

The Ephesian letter, written for the spiritual man, has been called, by Dr. A. T. Pierson, “the Alps of the New Testament.” And certainly it represents the highest peak in God’s Word concerning the church. It was God’s good pleasure to write it through His servant, the apostle Paul.

♦ FROM 60 A.D. until 62 A.D., Paul was a prisoner at Rome waiting until it should please that lawless tyrant, Nero, to hear his appeal from the judgment of the procurator Festus. Luke does not record anything of Paul’s fortunes during this interval, but we know he was not idle because out of this period came these letters called the “Prison Epistles,” and Ephesians was one of these.

In the study of any book of the Scripture, it is well to get all the outside light on the subject that is possible. In the study of Ephesians, this can be done by reading the account of Paul’s first trip to Ephesus, in the year 55 A.D., and of his three years there. During this time he founded a church of twelve men and saw them grow and their work expand to such an extent that the gospel was known in all Asia Minor.

Moreover, the gospel was so preached that thousands accepted Christ, and the movement grew to such proportions that the city was in an uproar, and Paul thought it best to leave. Four years later, he stopped at Ephesus on his way home to Jerusalem and took his final farewell of the elders there.

Paul’s description of his ministry in that city can be found in his last address to the men of Ephesus, in Acts 20, 17-38.

The Church—the

By CHARLES FERGUSON BALL

Some idea of the people can be had from reading I Timothy, and a picture of the deacons and elders from I Timothy 3.

Later John the apostle became associated with Ephesus and the neighboring region. Tradition tells us that it is even possible that Mary, the mother of our Lord, was with John there. Those who visit the ruins of Ephesus are even shown the place where Mary, the mother of our Lord, was buried.

Christ's final estimate and indictment of the Ephesian church may be found in Revelation 2.

♦ ONE basic law of teaching or preaching is that there must be a point of contact between the teacher and the student. Without that, no knowledge can ever be imparted. We must talk in terms that are mutually understood, or we cannot even begin to interest people. We must have some things in common, or they cannot understand us.

Paul's point of contact in his letter to Ephesus, as a careful reading of the epistle shows, was the temple of Diana. He had certainly visited it and knew how central it was in the city's life. And he knew that its influence extended not only throughout the city but on all Asia Minor and the eastern world.

This great temple was without doubt one of the world's great wonders. It was really a chain of many buildings joined to one another and centering in a main temple 425 feet long and 238 feet wide. Pliny states that there were 120 pillars in the main building alone.

Today the remains of this building mark the general floor plan. There is a white marble pavement on a level bed of black marble with columns of Ionic design six feet, four inches in diameter. Fragments of the gold with which the temple was encrusted have been found as well as the remains of blue, red and yellow which were prominent in the temple's decoration. At the bases of some of the columns are the donors' names.

So important was this temple in the thinking of the people that it became the center of one of the first banking systems the world has known. People were encouraged to bank their money there in the public treasury as an act of Diana, and as a result it became to the world what the Bank of England now is to the British Empire.

Knowing all this Paul takes his pen in hand and writes this letter to the church to prove that God is going to build a temple more glorious and wonderful than Diana's. The church is the temple of God. It is a spiritual temple. And it is more wonderful by far than the Ephesian wonder of the world.

That this must have been in the mind of Paul is borne out by a thorough reading of the whole epistle.

The central statement pointing to this conclusion is to be found in Ephesians 2:19-22:

Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself, being the chief corner stone; in whom all the building fitly framed together groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God through the Spirit.

♦ IN the study of any of the epistles in the Bible, it seems to be the prevailing custom to divide them into two parts—doctrinal and practical. The Ephesian epistle consists of six chapters and there is a clear division in the very center.

Chapters 1-3: The Church As God Sees It

Chapters 4-6: The Church As God Wants the World to See It

Since Paul's moving idea, then, is to set forth the church as a spiritual temple, the question arises: Which is first, the building or the plan? Immediately, we conclude that the plan must precede the structure. By the same logic, God planned the church before He built it.

With this in mind, we look at the Ephesians 1, and discover it to be the blueprint of the temple, or the *conception* of the church. It consists of a hymn of praise to the holy Trinity. The hymn has three stanzas, each ending with the same doxology: "unto the praise of his glory" (vv. 6, 12, 14). The first stanza celebrates the part taken by God the Father in planning "the temple"; the second stanza represents the part of God the Son; and the third, the part of God the Holy Spirit.

In chapter 2, we come to the actual building of the temple, or its *construction*. The blueprint stage is over, the dream or the plan completed, and now it is time for erecting the building itself. In the construction of any building, we first see the raw materials, brick, cement, lumber, etc. This is all unsightly and forbidding, but later, from it all, there appears the completed building rising out of the earth where an unsightly hole was dug.

Chapter 2 gives us a view of this unpromising material:

Dead in trespasses and sins
Walking according to the course of this world
Walking according to the prince of the power of the air
Conversation in fleshly lusts
Children of wrath
Aliens from the commonwealth of Israel
Strangers from the covenants of promise
Without God in the world, no hope

This is indeed a hopeless and a helpless situation!

As we wonder what God can do with such unpromising material, we come upon the greatest words in the Bible: "But God . . ." And from there to the end of the chapter there is pictured the glorious, spiritual temple which outshines even the temple of Diana.

Chapter 3 records the purposes of God in building the temple. Perhaps it should be called the *commission* of the church. In this chapter, Paul outlines how God revealed this mystery to him, and unfolds our two-fold purpose as a church.

We have a purpose which is earthward, and one which is heavenward. We are to make all men see what is the fellowship of this mystery known as the church. This is our earthward purpose. We are also to witness to the principalities and powers in heavenly places to the intent that they shall see in us the manifold wisdom of God. That is our heavenward purpose (Eph. 3:9, 10).

All this is a picture of the church [Continued on page 37]

the Temple of God

A Study in Ephesians

The Bible-taught Christian must of necessity feel a profound sense of gratitude to the Jew of whose spiritual heritage he partakes. Indeed as a Christian he may be considered a Jew spiritually, or as the apostle Paul has termed it, a naturalized citizen of the "commonwealth of Israel" (Eph. 2:12, 13).

The Christian therefore will always be sympathetically interested in things that concern the Jew, and will seek to understand what the Jew believes and how he can help him spiritually.

☆

JUDAISM, or the religion of the Jews, covers an enormous field of religious beliefs and unbeliefs, experiences, practices, and ideas, which extend over a period of thirty-five centuries, from Abraham's time to the present.

Judaism is not a religion of well-defined dogmas, but rather a way of life based on teachings which are subject to individual interpretations or even to complete rejection by the individual Jew. There is only one basic tenet adhered to by all Jews. That is monotheism, or the belief that God is one.

Contemporary Judaism is founded upon: (1) the Bible, (2) the Talmud and (3) the philosophical views and theories of Jewish scholars and spiritual leaders.

The most important element of Judaism is the Old Testament, which the Jews call the *Tanach*. But strictly speaking only the five Books of Moses are read in the synagogues and studied in schools. The rest of the Old Testament, while considered sacred, is considered secondary and auxiliary to the Books of Moses. Traditional Judaism believes in the verbal inspiration of the Scriptures.

The second basic element of historical Judaism is the *Talmud*, a tremendous collection of ancient rabbinical cogitations and opinions of some thirty full-sized volumes. In the *Talmud* we have a vast library of commentaries and interpretations of the ancient rabbis and sages on the books of Moses, and their discussions and rulings how to apply in detail the Mosaic law to daily life. The *Talmud* is also a storehouse of history, folklore and legends. Because of its vastness and intricacy, the Jews proudly refer to it as "The Ocean of the Talmud."

♦ To the Jews the Old Testament is "The Written Law," while the *Talmud* is "The Oral Law." The two together form the *Torah*. The *Torah* is to the orthodox Jew what Christ and His cross are to the Christian, the center of his faith and thinking. The *Torah* is more than law, but rather a heaven-given way of life. Orthodox Jews believe that both the written and the oral law were given on Mount Sinai, and both are considered equally inspired and endowed with the same divine authority. Constant study of the *Torah* and the practice of its many laws and injunctions are there-



Judaism's traditions and customs exert a strong pull on her people. Photo shows Jewish family enjoying a simple meal in their "sukka" or booth during the centuries old Feast of Tabernacles.

fore incumbent upon every "good Jew."

From time to time efforts were made by Jewish sages to present in a systematic form the basic doctrines of the *Talmud*. The best known code is by the famous rabbi and scholar, Maimonides, of the twelfth century, who formulated "The Thirteen Articles of Faith," which, after many and violent arguments, have gained general acceptance among orthodox Jews. These are the thirteen articles:

(1) The existence of a Creator, (2) the unity of God, (3) His incorporeality, (4) His eternity, (5) all worship and adoration are due to Him alone, (6) the belief in prophecy, (7) that Moses was the greatest of all prophets, both before and after him, (8) that the *Torah* was revealed to Moses on Mount Sinai, (9) the

immutability of this revealed *Torah*, (10) that God knows the actions of men, (11) the reward and punishment of men according to their works, (12) the belief in the coming of the Messiah and (13) the belief in the resurrection of the dead.

Some of these articles of faith have been fashioned in conscious opposition to the teachings of Christianity.

The most important and generally accepted confession of faith which unites all Jews is: "Hear, O Israel, the LORD thy God is one LORD." These words which are the first learned by a Jewish child express the central idea of Judaism. They are the words with which the Jews for centuries have faced dangers and cruel persecutions, both personal and national. *Shema Israel*, "Hear, O Israel,"

ook at the World's Religions

By VICTOR BUKSBAZEN

This is the fifth of a series of six discussions paralleling the articles on the world's great religions which appeared some months ago in LIFE magazine. The sixth and final discussion presenting Christianity, past and present, will be the theme of an important special issue in August.



Jewish children receiving coins for participating in one of the observances of Chanukah. Ceremonies such as these tend to strengthen family ties. Photos by George Pickow from Three Lions

are the last words which the pious Jew whispers with his dying breath.

♦ NEXT to monotheism the Messianic hope has been the most important and unique aspect of the Jewish faith. However, since the coming of the Lord Jesus Christ, the Messianic thought has been gradually de-emphasized among Jewish people for fear of Christian influence.

In contemporary Jewish thinking the Messiah is not a divine personality, but a human descendant of David, a great king who by his valor will overcome the enemies of the Jews, and by his righteousness will restore the kingdom of Israel and attract non-Jews to the God of Israel, the God of justice and mercy. After that he will die like any other

man. The Jewish Messiah is essentially a national redeemer. He holds little attraction for the non-Jew, or even for the spiritually-minded Jew.

In contemporary non-traditional Judaism the hope of the Messiah has been transformed into the hope of a Messianic or Golden Age somewhere in the dim future, when men shall dwell in peace and unity. This cherished hope is to come through the intellectual and ethical progress of the human race. The mission of the Jewish people is to spearhead this advance by moral example. The suffering Servant of God as portrayed in Isaiah 53 is applied to the Jewish people, who, it is believed, are suffering for the sins of the nations.

Judaism is an optimistic religion. Man is held to be essentially good. If he sins,

it is because of weakness and temptation, or for lack of knowledge. Says Rabbi Leo Baeck, one of the prominent spiritual leaders, "Judaism . . . believes in God, it believes in man, it believes in mankind." Of course the experiences of mankind through the centuries belie such optimism. Man cannot save himself from his own wretchedness, but must be born again.

Judaism denies "original sin," and therefore does not believe in the need for salvation. "All Israel," it proclaims, "has a share in the world to come." Every one who is of the seed of Abraham partakes in God's covenant with Abraham and in "the life to come." In this regard Judaism has not changed its character since the days of our Saviour (John 8).

♦ It is characteristic of Judaism that it emphasizes works rather than dogmas—what you do, rather than what you believe—provided the individual does not deny the Jewish conception of the unity of God. Christianity is considered such a denial.

In his daily life the traditional Jew is governed by 613 commandments as enjoined by the ancient rabbis and sages. These were codified in 1555 by a Palestinian rabbi, Joseph Karo, in a book called *Shulchan Aruch*. This religious code charts the conduct of the devout Jew from morning to night, from the cradle to the grave. "The good Jew" takes delight in carrying out the commandments to the best of his ability. If he himself fails to observe all the minute rules of conduct, he consoles himself that "Israel as a whole" keeps the law, and he personally will benefit by the communal merits.

The most distinctive and essential aspects of religious observances are these: (1) circumcision, (2) the observance of the Sabbath and the feasts, and (3) the observance of dietary laws (kosher).

It takes a lifetime of study to become intimate with all the laws pertaining to these and other religious practices. No one who does not excel in the study of the Law can therefore be considered "a good Jew." This is why Judaism has always considered as its aristocracy, not "blue blood" but rather scholars or "doctors of the law."

Orthodox Judaism which has set a fence around the Jew has proved itself the most storm-proof aspect of Jewish existence. Its distinctive commandments and precepts have kept Israel a people set apart and preserved her from dissolving among the nations like a piece of sugar in a cup of hot tea.

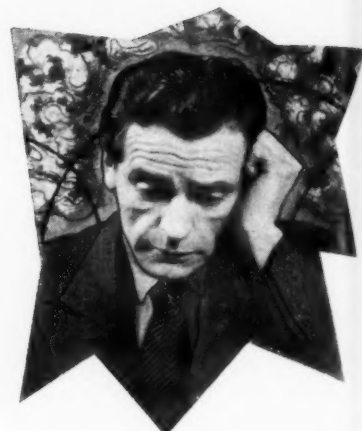
But today the ancient fence of the law is fast breaking down. Modern Judaism, whether Reform, Conservative or Reconstructionist, although counting many adherents, is not capable of exerting the same spiritual influence. It lacks

[Continued on page 54]

In demonic warfare the last stronghold
to be assaulted is man's spirit.

BLAST

of the Terrible Ones



By William B. Young

This month the author of "Demons Today?" continues his study of the spirit beings who still exert their unseen but mighty influence upon the world today. A final article in the series will appear in July.

IN describing the savage onslaught of Israel's enemies, those fearsome tribes that would come sweeping down from the north, murdering and pillaging as they came, the prophet Isaiah spoke of it as a time "... when the blast of the terrible ones is as a storm against the wall" (Isa. 25:4).

Such words as these might well describe the evil spirits—messengers and ministers of Satan—so vividly pictured in the New Testament. And despite the tongue-in-cheek attitude so prevalent today toward this subject, it is equally clear from a review of New Testament teaching that there are individuals in whose bodies and minds these evil ministers have taken up their abode.

The victims are the *daimonizomenoi*, found so frequently in the narrative accounts of the Gospels and the Acts—those who are "under the power of a demon." They are so affected by this evil inhabitation and dominion, according to Scripture, as to be "afflicted with especially severe diseases, either bodily or mental . . . and so held in possession of them as . . . to express the mind and consciousness of demons dwelling in them . . ." (*Lexicon*, Thayer, p. 123).

♦ SCRIPTURE does not record that the exercise of demon influence ever came to an end. And it is hard to believe, in a world where with every passing year evil men become worse and worse (II Tim. 3:13), that demonic operation has come to a standstill.

Indeed, the record is plain that in the end-time evil spirits will still go forth, until their arch leader shall have come to his ignoble end in the lake of fire (Rev. 16:14; 18:2; 20:10).

We have considered in a previous article the first two steps in the disintegration and domination of human personality by wicked emissaries of Satan—namely, *oppression* and *obsession*.

Oppression is the first deliberate attempt to confuse and pursue and thereby gain some degree of control over the believer. This attack is launched against the body, with its objective being to weaken the physical powers, and thence to establish a foothold of occupation.

Obsession is the second step in this attempt to win domination. This attack is directed against the mind. Here the purpose is to gain ascendancy over the thought life of the individual by harassment, the enemy coming in like a flood in riotous attack.

♦ THE third step in this mob assault is *possession*. The Greek word most frequently denoting possession is transliterated *echo*. An example is found in Acts 8:7, where in the ministry of Philip "unclean spirits . . . came out of many that were possessed with them."

Strangely enough, this word *echo*, which ordinarily carries the meaning, "to possess, to have or hold in the hand," when it is used relative to demons takes on a passive meaning, "to be possessed by." To have a demon, in other words, is to be possessed by a demon (Matt. 11:18; Luke 7:33; 8:27; etc.; *Lexicon*, Thayer, p. 267).

Tertullian, one of the early church fathers, once wrote: "The devil is God's monkey." That is, Satan is not an origi-

nal, he is a mimic. He has never lost his desire to be "like the most High" (Isa. 14:14), and he is still clever at counterfeiting the real and aping the things which he has seen God do.

He knows, for example, that God fills with the Holy Spirit all those who yield to Him, therefore Satan seeks those who will yield to him, to fill them with wicked spirits. Once place has been given to our arch enemy, it is not long before demonic powers begin making inroads into the life like a mighty tidal wave. Beginning with outward pressure, control of the mind is sought and often gained.

♦ IN the following portions from the Word of God you will notice that particular wicked spirits are operating. The first refers to a spirit of lust.

" . . . concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (I Cor. 5:3-5).

What does this mean? It means that because of this man's persistent life of sin, he was "delivered unto" Satan. In all probability demons of lust had permeated his body and driven him to excessive acts of terrible sin. His body was given over to Satan. Nevertheless, his spirit could not be touched, for that was possessed by the Holy Spirit who had given him eternal life.

The next passage I would call your attention to concerns a lying spirit: "But Peter said, Ananias, why hath Satan filled [at this point Weymouth uses the word "possession"] thine heart to lie to [Continued on page 62]

In the Study

By WILBUR M. SMITH



At Last—Some Dependable Literature on Contemporary Cults

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Dr. Smith

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- ▶ The Visits of J. N. Darby to North America

THE three most powerful influences that keep men from believing in the Christ of the New Testament, and receiving Him as Lord and Saviour are the love of sin, the stubbornness and darkness of the human mind (these two factors are frequently found together, of course) and a false sense of satisfaction and sufficiency experienced in following the deceptions of some cult or teaching which perverts the Word of God and presents a false Christ or no Christ at all.

During the last century, America has been fearfully plagued with a number of these cults, some of which, instead of withering and fading away, are growing with alarming rapidity, are leading astray literally millions of people and keeping them from knowing Christ as the Son of God and Saviour of men through His atoning sacrifice and resurrection.

From the earliest days of Mormonism, the later rise of Christian Science, and the subsequent appearance of other cults, Christian writers and sometimes authors not particularly interested in Christian truth have produced a large body of literature exposing the evil life of many of those connected with the founding of these various groups, and revealing the sham, the falsity, and anti-Biblical teachings of such movements.

With the present new spurt of some of these delusions, especially Mormonism, Christian Science and Jehovah's Witnesses, earnest Christian people have been seeking, more

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or less in vain, for some dependable, up-to-date literature, based on sound scholarship and written by evangelicals, which they themselves might study so as to adequately meet the clever, subtle arguments of the numerous missionaries of these groups, and also give to those who are being thus deceived.

It is true that in the past a few books have somewhat successfully exposed the sordid beginnings and erroneous teachings of these zealous but strange religions. We have however, all sensed the need of a reinvestigation of the subject, based on more thorough research than has generally characterized the composition of this type of literature.

Several years ago, the Lord led two young men in this country, with a true devotion to the Word of God and the Lord Jesus Christ, adequate scholarship, and a passion for research, to undertake this work—Walter R. Martin and Norman H. Klann. (Both authors are graduates of Shelton College). Together they have produced the most dependable, searching studies of two of these cults that we now possess. Mr. Martin has also written a briefer survey of the entire subject, *The Rise of the Cults*.

Though it is a strong statement, I believe the facts support the authors in saying that "In all truth, there does not exist today, to the authors' knowledge, any modern (within the last twenty years) historical or theological refutations that the interested pastor, teacher or layman can read and quote authoritatively against the followers of Mrs. Eddy, or for that matter, any of the major cults."

These two young writers are true evangelicals and have won the full confidence of evangelical leaders throughout the country. Some of the chapters in Mr. Martin's work were originally lectures given at Shelton College, and at the Bible school of the First Baptist Church of Hackensack, N.J., some of them appeared as articles in *Eternity*, *Our Hope*, etc. Prefaces to the three books are by Dr. Frank E. Gaebelein, Dr. Donald Barnhouse, and the writer of this review.

♦ Let me turn first to what I would call the least important of the three works, though they are all significant, *The Rise of the Cults*, published in 1955 by the Zondervan Publishing House, Grand Rapids. (\$2.00). (All three of the volumes now in print are from Zondervan's, which has made Mr. Martin the director of that publishing company's Division of Cult Apologetics). This is a more or less preliminary composition, for Mr. Martin has been working for some years on a large 500-page book, *A Commentary on Contemporary Cultism*, discussing the eighteen major American cults, scheduled for publication in 1957. Incidentally, Mr. Martin's doctoral thesis

PROPHECY TAKES THE FOREGROUND

A LEADING Bible scholar of our time, speaking at the 1952 International Congress on Prophecy in New York, made this significant statement:

"There was a time when the Church was awake to the contemporary implications of Prophecy, but the ear and mind of the world were closed to the subject. Now a world steeped in perplexity is eager to know what Prophecy has to say, but the Church seems to have no positive prophetic message for the present hour."

Let us thank God that this condition no longer prevails. The Second International Congress on Prophecy held in 1955 was an epoch-making event. Thirty-four speakers, representative of many Christian Colleges and Theological Seminaries, discussed prophetic subjects covering practically the entire field of Eschatology in a marked spirit of unanimity. The findings of this historic gathering are now available in the form of a MANIFESTO, and the leading addresses will soon appear in a book under the title "Understanding the Times."

By popular demand another Congress on Prophecy for the Pacific Coast Area will be held at the Church of the Open Door in Los Angeles next October 7-14 with many churches cooperating and a Committee of One Hundred sponsoring the event. Watch this column for further announcements.

The American Association for Jewish Evangelism is spearheading this movement for the study and proclamation of The SURE WORD OF PROPHECY, that the saints may be confirmed in "The Faith once for all delivered," and that Israel and all men may be warned to "flee from the wrath to come."

For a free copy of the Manifesto write to:

**AMERICAN ASSOCIATION
FOR JEWISH EVANGELISM, INC.**
Dr. A. B. Machlin, Executive Director
Dept. M, Winona Lake, Indiana

at New York University, now being written, is devoted to this subject of cults.

In this small book of not much more than one hundred pages of text, with a very helpful bibliography and index, the author discusses Jehovah's Witnesses, Theosophy, Mormonism, Christian Science, Unity and Father Divine. Inasmuch as he has written two volumes on Christian Science and Jehovah's Witnesses exclusively, we shall consider here only those chapters on the other four cults.

Personally, I believe that Theosophy is a dying fad in our land, though it exercised great influence, especially among some intellectuals, in the early part of our century. No one has arisen to take the place of either Madam Blavatsky or Mrs. Besant. I wish that Mr. Martin had given us a paragraph on that evil monster Leadbeater, who, though a leader in theosophical circles in India, and favorably looked upon by Mrs. Besant for years, was revealed in a court trial as a man guilty of unspeakable crimes, and finally, though reluctantly on their part, was dismissed from any position of influence in that group.

I myself am living in the geographical area in which Theosophy has flourished most vigorously, and have seen it shrink from the large campus and plant once used at Point Loma, near San Diego, to a much smaller place at Covina, also recently sold, and now to a comparatively small building in Pasadena. Theosophy has fragmentized into many groups, and apart from its publications—beautifully printed, by the way—one hears very little of this organization today. It is just too unrealistic for this atomic age of ours.

In the near future Mr. Martin will be issuing a complete volume on Mormonism—and how we do need it! Rightly does he say: "Of all the major cults extant in the melting-pot of religions called American, none is more subtle or dangerous to the unwary soul than the Church of Jesus Christ of Latter Day Saints . . . This stalwart organization is composed of over 1,200,000 members, all active in zealously promoting the 'revelations' of 'Prophet' Joseph Smith and the indomitable Brigham Young."

The author speaks very plainly of the indisputable reputation of Joseph Smith in his own home town for falsehood and licentiousness. *All quotations are buttressed by references to authentic literature produced by the various cults discussed.* I need not give sources here, but three of these quotations are pertinent.

Brigham Young declared, "Adam is our father and our God and the only God with whom we have to do." Concerning the virgin birth of our Lord, the same Mormon leader said, "When the Virgin Mary conceived the child Jesus, the Father had begotten Him in His own likeness. He was not begotten by the Holy Ghost. And who was the Father? He was the first of the human family

(Adam)." In The Articles of Faith of the Mormon Church we read, "The sectarian dogma of justification by faith alone has exercised an influence for evil since the early days of Christianity."

Already we are conscious of the characteristic common to the teachings of all these cults—deliberate falsehoods which cannot be supported by evidence.

The chapter on Father Divine is one of the best that Martin has done. I could not help but smile when reading here regarding the decree of a Georgia court trying George Baker, now Father Divine, on charges of being a public nuisance. The jury found Baker guilty, "not crazy enough to be sent to the State Sanitarium but crazy enough to be ordered to leave the State of Georgia at once."

This man is getting along in years—he was preaching as early as 1899—and in the not distant future the newspapers will of course carry the notice that Father Divine has passed away. It is given unto all men to die, and he is nothing more than a man—after that the judgment, which even he will not be able to avoid.

How anyone can follow this man, I do not know. Personally, I think that his group will disband soon after their 'god' dies. Father Divine seems to have a genius for organization, and for keeping out of the hands of the law, but his followers will probably fight over his property, and in another twenty years the menace may be nothing more than a subject for investigation by the curious.

♦ The outstanding work by these two men is *Jehovah of the Watchtower* (\$2.50). This first appeared in 1953, was reprinted in 1954, and then thoroughly revised for the 1956 edition.

The text of 180 pages is followed by a rather extensive bibliography and excellent index. It is not necessary here to review the many sordid aspects of the life of Pastor Russell, the founder of this group, his many court trials and the exposures of one falsehood after another. We are more concerned here with doctrinal matters, and must ever be indebted to Mr. Martin and Mr. Klann for actually submitting to the Watchtower Bible and Tract Society a summary of these doctrines, which was returned with official corrections marked in red pencil! Thus, say the authors, "we are able to present for the first time in any publication of this nature a statement of faith approved by the Watchtower Bible and Tract Society."

Let us look for a moment at some of these amazing statements:

"Jesus Christ has returned to earth, A.D. 1914, has expelled Satan from Heaven and is proceeding to overthrow Satan's organization, establish the Theocratic Millennial Kingdom, and vindicate the name of Jehovah God."

(One just wonders how these people reconcile this supposed overthrowing of

Satan's organization with the headlines in our daily newspapers.)

"There is no authority in the Word of God for the doctrine of the Trinity of the Godhead."

"The Holy Spirit is not a person in the Godhead, or Trinity."

"There is no personal Holy Spirit revealed in the Scriptures."

"The firstborn one (Christ) from the dead was not raised out of the grave a human creature but he was raised a spirit."

"The man Jesus is dead, forever dead."

This is enough to condemn the entire doctrinal system as basically a denial of the great cornerstone tenets of the Christian faith.

Elsewhere they claim that "the second presence of Christ dates from about 1874," for "from that time forward many of the truths long obscured by the enemy began to be restored to the honest Christian." Here in a nutshell is one of the major assertions of Jehovah's Witnesses: that the truths held by the Christian church which they are repudiating, are satanic lies, though of course in reality their rejection of these truths is of Satan himself. They condemn the church, and especially the clergy, as being Babylon, etc., etc.

As with all cults, so with this movement, the extent of their apostasy is revealed in their concept of Jesus Christ. He was, they say, before his arrival on this earth, none other than the archangel Michael; one who, not because he was the Son of God, for they insist he was not, but because of his perfect obedience to Jehovah's commands, merited immortality; the son of God is not a divine person; and there is no second advent of Christ, for he has already arrived with finality. Their refutation of the doctrine of hell is, of course, well known.

Such repudiation of the clear teachings of the Word of God by an organization bearing a title which includes the words "Bible" and "Jehovah" would not be worth careful research or time spent in writing except for one thing—the enormous influence and rapid growth of the cult. Its magazine, *The Watchtower* for example, has a circulation of 2,000,000 copies a month. Its Bible School has sent out 1800 missionaries in twelve years. Approximately 15,000,000 volumes of the seven-volume work, *Studies in the Scriptures*, have been circulated since Pastor Russell began to write toward the close of the nineteenth century.

The authors perhaps do not exaggerate when they say that this body of false teaching, now being so widely disseminated, is "orthodox Christianity's greatest blight since the days of the Reformation." I myself can testify to the thoroughness with which these zealous people are canvassing our land, for on three different Sunday afternoons within two months, they have rung the doorbell of

my home in suburban San Marino.

The book forms an excellent study of this group. When a new edition appears, I think the authors would do well to devote two or three pages to the non-sensical chronological predictions of Pastor Russell in his earlier writings—which reminds me that the chapter in this book *proving* that the present organization does still use and quote Russell's writings is unanswerable. On one subject mentioned here I was previously ignorant: I did not know that members of this group will not permit blood transfusions, even though essential to the saving of a life, holding that such procedure is contrary to the Scriptures.

The authors conclude their work with a searching review of Marley Cole's recent defense of this movement, *Jehovah's Witnesses—The New World Society*. I am sorry that the authors, with all their careful study, had no knowledge of, and therefore could not include in the bibliography, the most notable examination of what Jehovah's Witnesses believe and teach about the person of Christ, by no less a scholar than the distinguished New Testament professor at Princeton Theological Seminary, Dr. Bruce M. Metzger. This originally appeared as an article in *Theology Today*, April, 1953, but may be secured now, separately, for only 15c, from the Theological Book Agency of Princeton, N.J. I would recommend that every reader of these pages send for some copies of this study.

♦ THE third book, *The Christian Science Myth*, (\$2.50) was issued in 1955, a work of nearly 200 pages, with bibliography and index. The titles of the first four chapters accurately indicate the scope of the authors' investigation of this subject: "The Origin and History of Christian Science," "The Myth of Mother Eddy," "Christian Science vs. The Quimby Manuscripts," "The Christian Science Bible." The next two chapters (some 60 pages) compare the standard publications of the Christian Science Church with the Bible.

Chapter VII, "Christian Science Censorship and Propaganda," is alone worth the price of the book. Here is a thorough discussion of the attempt to prevent the publishing firm of Charles Scribner's Sons from issuing the most devastating biography of any religious leader in our country that has been seen during the last fifty years, Edward F. Dakin's *Mrs. Eddy* (1929).

Statistics on the Christian Science Church are very hard to find, but we learn from these pages that there are something over 11,000 Christian Science practitioners throughout the world today, and over 1,000,000 members of the group itself. More than once have I been made to marvel at the crowds pouring into a Christian Science church for their so-called prayer meetings on Wednesday night, while some Protestant

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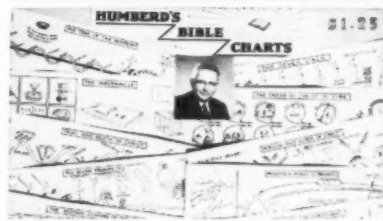
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church a few blocks away has difficulty mustering a hundred people.

The evidence presented here that Mrs. Eddy considered her volume, *Science and Health with Key to the Scriptures*, inspired of God is incontrovertible. I am not sure I knew before that Mrs. Eddy claimed to be none other than the woman seen in heaven at the opening of Revelation 12, and that the little book of Revelation 10 is *Science and Health*.

A believing Christian can scarcely keep from shuddering at some of the statements quoted here from official Christian Science literature. In regard to the Bible, Mrs. Eddy said, "The material record of the Bible . . . is no more important to our well being than the history of Europe and America." Of the virgin birth of our Lord, she wrote, "Jesus, the Galilean prophet, was born of the virgin Mary's spiritual thoughts of life and its manifestation."

This is how she gets around the resurrection of Christ: "Jesus" students, not sufficiently advanced to fully understand their Master's triumph, did not perform many wonderful works until they saw Him after His crucifixion, and learned that *He had not died*."

Inasmuch as they claim that Christ did not die on the cross, a view held by the Mohammedans also, the question arises, when did Christ die? He certainly is not walking about the earth today any more than is Mary Baker Eddy. He did die, and so did she; Christ arose and went into glory, she awaits a resurrection to condemnation.

Though the bibliography is quite adequate, there are two very significant studies the results of which the writers would do well to incorporate in a new edition of their work. First of all there is that bold exposé of the many shortcomings and crudities of Mrs. Eddy in the standard *Dictionary of American Biography* (Vol. VI, pp. 7-14) by Allen Johnson, the Larned Professor of American History at Yale University from 1910 to 1926, and, until his death, editor-in-chief of *The Dictionary of American Biography*. Concerning her last years at Concord, he states that several Christian Scientists were instructed in administering hypodermics, and "there were times when the pain became unbearable and Chestnut Hill mansion a little better than a madhouse." I believe I am not mistaken in saying that the Christian Science Church now admits that Mrs. Eddy did take medicine in her later days.

Until carefully perusing the bibliography here, I was not aware of how many real scholars have written books exposing and condemning Christian Science and the writings of Mary Baker Eddy—more than have denounced any other one cult in our country.

There are volumes on this subject by the late Dr. Ernest Sutherland Bates, for years a professor of English Literature and Philosophy, and Literary Editor of the *Dictionary of American Biography*;

Dr. Francis W. Peabody, Professor of Medicine at Harvard University; Dr. Woodbridge Riley, Professor of Philosophy at Vassar; Dr. Henry C. Sheldon, Professor of Systematic Theology for a quarter-century at Boston University, and Dr. James H. Snowden, for many years Professor of Systematic Theology at Pittsburgh.

♦ May I here direct the attention of readers to a volume which has just come into my hands, not referred to by Mr. Martin, and which he tells me he had not seen. It is the scholarly work by Dr. George B. Arbaugh, dean of Augustana College at Rock Island, Ill. entitled *Revelation in Mormonism*, published by the University of Chicago Press, a fact which will guarantee its scholarly approach.

This is the most thorough study of the ridiculous claims to divine inspiration on the part of the founders of the Mormon Church that has ever been printed in our language, representing years of research. The book was published more than twenty years ago, and only a few new copies remain, these in the hands of the author himself. Any librarian or minister interested in this question would do well to write Professor Arbaugh at once, enclosing \$3.00, and get this book into his collection before the edition is exhausted. It is not nearly as well known as it should be.

Three different passages in the New Testament have continually come to my mind as I have read through these books, two from the heart and mind of the apostle Paul:

He, and all others who are true ministers of the Lord, not only renounce the hidden things of dishonesty, but must be guiltless as regards "handling the word of God deceitfully" (II Cor. 4:2).

Second, all these cults repudiate salvation only through the redemption provided by the death of Jesus Christ on the cross, and thus are "the enemies of the cross of Christ" (Phil. 3:18).

Finally, I have come to realize more than ever that the pre-eminent question before all these cults, and before all men, the answer to which determines our eternal state, is this: "What think ye of Christ?"

After completing my notes for this review, I turned to the *Englishman's Greek Concordance* to ascertain once again how this subject of deception was handled in the New Testament. I found that the words for *deceive* and *deception*, for *lie* and *liars*, and all words beginning with the Greek *pseudo*, meaning *false*, such as *false witnesses*, *false prophets*, *false Christs*, etc., are used 150 times in the New Testament scriptures. We have been warned about such deceptions!

The exhortation is initial in Christ's great Olivet Discourse, "Be not deceived." It is central in Paul's prophecy, in his

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second Thessalonian letter, regarding the man of sin and the spirit of deception. John the apostle further warns us of this "spirit of error," and the Book of Revelation speaks of Satan as the one who deceives the whole world.

We may expect these things, but in the meantime, let us do our utmost, earnestly, lovingly, prayerfully, to hold forth the Word of Life, to pray that God may break the spell of false teaching cast upon so many, and that the Christian church may stand true to Christ as it defends the faith once given unto the saints.

For this we must gird up the loins of our minds, and as these propagandists are trained to tell others why they believe these perversions of divine revelation, we must be prepared not only to answer them, but to give a reason for the hope that is within us, without which hope men are surely lost.

Religious Affiliation of Leaders in American Life

THE twenty-ninth volume of *Who's Who in America* has just been published. This work, now grown to 3000 pages (9000 columns), contains biographical sketches of 49,500 men and women in America who, for the most part, hold positions of prominence and exercise substantial influence on the thought and life of our nation.

Some sketches are included as a matter of course: all Congressmen, Federal Judges, Attorneys General of the various states, selected Federal Department heads, Consuls General, "living authors of books possessing more than ephemeral interest or value," officers on active duty of the Army, Air Force, and Marine Corps above the rank of colonel, and of the Navy above the rank of captain, etc.

Among these are names of men and women who are not nationally known, and who perhaps are not exercising very much influence in our contemporary life; at the same time, there are a goodly number of people of prominence who are not here, for one reason or another.

On the whole, however, the volume is the best and fairest presentation of the biographical data on leaders in our nation that can be constructed. Whatever its shortcomings, *Who's Who in America* is an indispensable work, and the publishers are to be congratulated on giving us in one volume such a vast amount of accurate and interesting material.

For two days following the receipt of this volume, I could not help giving as many hours as I could spare (and some that could not be spared), to making a rather careful study of the religious affiliation of those men and women whose names appear on the first one hundred pages (13-112). This represents one-thirtieth of the volume and embraces approximately 1650 biographical sketches.

If time permits, I should like to work through the entire volume in the next few months, and publish in these columns the additional information gleaned from this study.

I find that 494 of these sketches, or 30 per cent of those included in these one hundred pages, indicate some religious affiliation. Fifty-three of the sketches are of clergymen or individuals whose life work is in some ecclesiastical position, as professors in theological seminaries, bishops and archbishops of the Roman Catholic Church, administrators in religious organizations, etc.

I am sure that a presentation of the various denominations mentioned here will be of interest to many (the figures in parentheses indicate the number engaged in ecclesiastical work; the total includes these as well as those in secular positions, professors, scientists, army officers, etc.): Baptist 40 (9); Christian 11 (2); Christian Scientist 3 (1); Congregationalist 50 (3); Dutch Reformed (1); Evangelical 1; Evangelical Lutheran (1); Evangelical United Brethren (1); Evangelical and Reformed 1; Episcopalian 108 (1); Friends 9; Greek Orthodox (1); Jewish 4 (1); Lutheran 24 (8); Methodist 64 (3); Moravian (1); Mormon 2; Presbyterian 105 (7); Protestant 5; Reformed 2; Riverside Church, New York 1; Roman Catholic 25 (5); Salvation Army (1); Seventh Day Adventist 1; Unitarian and Universalist 25 (4); United Presbyterian 1. Two representatives to our country indicate that they are Moslems. This list reveals more Episcopalians and Presbyterians than all other denominations combined.

I have an idea that there are some persons included in these pages who have a definite religious affiliation, but for one reason or another did not choose to indicate it on the questionnaires submitted. Perhaps I have overlooked a few, but not more than eight or ten. A great number of men who are apparently Jewish did not state that they were of that faith, and, as everyone knows, many Jews in our country no longer have any relationship to the Jewish faith, a considerable number having gone into the Christian Science Church. Many from the Episcopalian Church let it be known that they were wardens in that church, and quite a number of Methodists indicated that they were deacons in their churches.

One of the most interesting items that I came upon was in the sketch of James Lindsay Almond, Jr., of Richmond, Virginia, who not only states that he is a member of the United Lutheran Church in America, but that he has been a teacher of the Men's Bible Class in that church for twenty years.

I do not know if the same proportion of affiliation holds throughout the volume. Perhaps in a general way it does, but I would think that the letter "M," with its many "Mac's," "Murray's," "Murphy's," would have a preponderance

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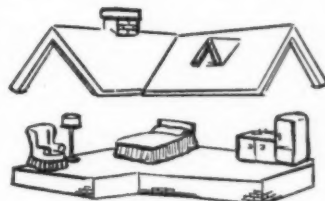
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of Roman Catholics; also, in the last four letters of the alphabet, there might be a larger proportion of men and women of the Jewish faith.

One is puzzled over the appearance of the name of the German statesman, Konrad Adenauer, in this volume. He apparently never lived in this country, and has never been a representative to America. We can all be grateful indeed that such a large percentage of men and women entitled to a place in *Who's Who in America* because of their roles in our national life are glad to record their identification with some religious organization, Protestant churches, for the most part.

At the same time, one cannot but be sad, and even fearful for the future, when he realizes that *by far the greater number of the more prominent educators, scientists, and writers do not indicate any religious affiliation.* Playwrights, musicians, and those prominent in radio and television almost never reveal any religious association. And it is our educators, scientists, radio broadcasters and leaders in television who are going to have most to do with molding and directing the thinking of America, and probably of the world, in the next generation.

A Further Word on the Treading Out of the Corn

My discussion of the use of the word *corn* in the different versions of the New Testament has brought some very interesting communications to my desk. Among these is a letter from Dr. Frank E. Allen, minister of the Reformed Presbyterian Church of Hopkinton, Iowa. He writes as follows:

Your discussion of corn is interesting and profitable. You present the view that as there is no word for corn, the ox was plowing or harrowing. There are different reasons why this view cannot be correct. One reason is the lesson that is taught. The lesson is that as the ox which works should be allowed to eat, so ministers or missionaries, those who serve in spiritual things, should be fed, and are worthy of receiving material things. If the ox were plowing there would be no object in muzzling it, for there would be nothing to eat as it walked over bare ground, or over ground which had nothing but a few weeds or a little stubble. And if it were plowing in grain it would not be necessary to muzzle it, for an ox never reaches down and takes a mouthful of dirt to get a few grains of wheat. A pig would do that but not an ox or a horse. They are clean animals.

Furthermore, the word *treading* is not used of an ox or a horse that is plowing, that is called walking. When the word *treading* is used, it means that it is going round and round over the same ground, or on a tread mill. When the ox went round and round, as it still does in Syria, tramping out

the wheat, dragging some kind of drag behind it, it can pick up a mouthful of straw and eat it as it goes. At first there would be some grain in the straw, but after a few rounds the grain would be mostly on the ground and the ox would not have much more than straw to eat. But as straw is of little food value, the ox would need a little grain along with the straw in order to have strength to work.

The same is true today in this country when men use horses to draw a wagon when they pick corn by hand. The horses feed on the leaves of corn and occasionally get part of an ear of corn, and thus feed as they walk forward from time to time as their owner commands. They get sufficient food that it is not necessary to unhitch the horses at noon for they have been feeding all morning. They are merely given water at noon and left hitched to the wagon while their master eats. I was brought up on a farm and often dealt in that manner with horses. The one next to the unpicked row of corn has to be partly muzzled, that is, tied to the horse beside him so that he cannot reach far over on the row, else he would eat or pull off too many ears of corn. He would not only waste corn, but might overfeed himself.

Even if the word *corn* or *grain* is not in the Greek, I believe the conclusion of the translators is correct that the ox was treading out the grain.

Because Dr. Allen's letter is so interesting and quotable, I have sent him \$5.00 for his contribution, in accordance with a promise made when this department originated. It has been some time since I have used a communication setting forth such worthwhile information.

In addition, I have had a gracious letter from the well-known writer, Bible teacher and student of prophecy, Dr. F. J. Miles, now living in Miami, Fla. I am not commenting on what he writes, but must say that this is the first suggestion I have seen that there is a passage in the Bible which might refer to the cultivation of rice. Dr. Miles writes:

I wonder whether you would consider an addendum on rice? As wheat with us, so rice is the staple food of the Orient. Those of us who have lived in the East find much light on many passages of Scripture by remembering this fact. One modern method of planting rice is to take shoots raised in a nursery and plant them in rows in the well-watered mud which has been plowed by a wooden plough drawn by a (water) buffalo. But the common method is for the sower to scatter the seed over the water and mud. The reference is clear in the words of Koheleth, "Cast thy seed upon the waters and thou shalt find it after many days." So broadcast, some of the seed would fall on the ridges rising above the water in the paddy field. If left there, the birds of the air would get it, so the sower sinks his foot into the water in the depression between the two ridges, and by a lateral movement kicks the water over the ridge, thus washing the seed down into the mud. This is referred to in the passage, "Thou waterest the ground with thy foot."

The Visits of J. N. Darby to North America

RECENTLY a former student of mine, now working on an advanced degree in the area of American history, wrote to ask where he might obtain some information on the visits to America of Dr. John Nelson Darby, the famous Biblical exegete and teacher of the early days of Plymouth Brethrenism. The truth is, I was not aware that Darby had visited this country very often.

As far as I know, the only biographical sketch of Darby is a small work of eighty pages of text, *John Nelson Darby*, by W. G. Turner, published in London in 1944. In this book there is only one factual reference to all these visits, a single sentence on page 19 which does not even contain dates, or any hint of his work in the far West. The references to Darby's journeys to America in the *Dictionary of National Biography* are for the most part inaccurate.

There is in my library, however, a three-volume set of *Letters of J.N.D.* and from these letters the approximate dates of his visits to this land may be ascertained. Inasmuch as a number of readers of *MOODY MONTHLY* are either identified with the Plymouth Brethren group, or are interested in this movement, and perhaps others are working in the subject of the development of nineteenth century theology, these dates might be of interest.

The first visit of Mr. Darby to America was in July, 1862, extending to September, 1863. During these fourteen months, he got as far west as Chicago and St. Louis. The initial letter of the second journey is dated December 9, 1864, from Montreal. He left Quebec for England on August 5 of the following year. The third visit of twenty-one months, from July 1866 to April, 1868, was spent in Canada and the United States, where he got as far west as Milwaukee, Detroit, and Chicago. A brief stay of only two months, apparently, in the summer of 1870, comprised Mr. Darby's fourth journey here. The first letter of the fifth trip is dated from Boston, June, 1872, and the last from New York in April of the next year. The sixth journey seems to have been confined to Canada, sometime during 1873.

It is amazing that Darby, never strong constitutionally, was able to travel so extensively and regularly, even after seventy years of age. The first communication of the seventh visit is dated July 7, 1874. He was in San Francisco in August of the following year, and sailed from there for New Zealand. Returning to the United States, he made his fifth trip through this country, from June, 1876 to June, 1877.

It would seem, then, that John Nelson Darby spent almost seven years ministering in Canada and the United States.

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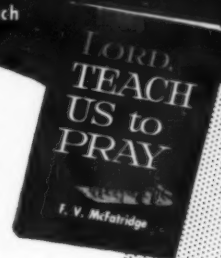
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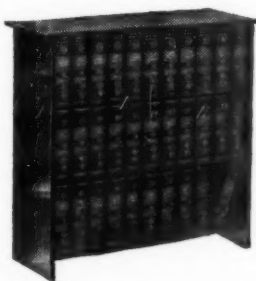


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OFF the RECORD

by bill pearce

That "Off the Record" appears as a new department in these columns this month is due both to the apparently growing interest in recorded music on the part of the Christian public as a whole and to repeated requests on the part of readers for a department devoted to reviews of sacred records. The editors are especially pleased to announce that this new feature will be conducted by Bill Pearce, soloist, song leader and emcee of the two-hour Christian record request program, heard each Saturday afternoon from WMBI, Chicago. (For additional facts about Mr. Pearce, see editorial on page 12.)



» And here we are—anticipating a profitable time together each month, visiting with you about who is recording what, and how, in sacred music these days. Let's start by taking an auditory peek at the contents of a

rather impressive looking album of strictly string music, *THE MUSIC OF PAUL MICKELSON* (RCA LPM-1138). As soon as you hear the introduction to either *The Love of God* or *Sun of My Soul*, you'll know you're listening to some of the most expertly performed renditions of gospel music you've heard for many a month. *Sun of My Soul* is simply but strongly played with real feeling; *His Eye Is on the Sparrow* is notable for its picturesque flute solos, a real happy sound with refreshing French horn voicing; *Beautiful Garden of Prayer*, while it does not have much spiritual depth, is very listenable musically—a beautiful arrangement with at times a suggestion of the symphonic. Other favorites such as *I Walked Today Where Jesus Walked*, *The Holy City*, *Blessed Assurance*, and *In the Garden*, along with some new ones, *God's Love and Face to Face*, all go to make this Hi-Fi recording by Paul Mickelson (pianist-organist for the Billy Graham Team) worthy of a place right at the top of your collection of sacred recordings.

» Haven't you found that in just about every activity, art or profession, there are a very few gifted individuals who attract and hold real interest and attention? I'm thinking especially now of gospel singers, and particularly of a certain male vocalist, Frank Boggs, whose internationally loved bass baritone voice radiates in superb power and performance from Word Record album (W3004-LP), *FRANK BOGGS SINGS FOR YOU*. Backed by the Don Hustad Singers, Frank sings beautifully in such a variety of sacred numbers that, regardless of what type of song you prefer, you'll find it in this collection. Among them are the haunting Appalachian Christmas folk song, *I Wonder as I Wander*, *Church in the Wildwood*, the ever-pleading simplicity of *Softly and Tenderly Jesus Is Calling*, *Amazing Grace* and *Swing Low Sweet Chariot*. I personally prefer the familiar gospel songs in the album, but

there's music in it for all of us. Frank has been singing ever since he was a little fellow. He loves to sing, and it's obvious. We hope he'll be blessing our hearts in song with many more such releases.

» Now, everybody stop and tune your mental ear to a land approximately 3,000 miles from New York City. You'll smell the fresh fragrance of the heather, see the bright plaid kilts and the fair lads and lassies of that bonnie land. Next, get a 78 RPM Parlophone Recording of the 200-voice Scottish Male Chorus (Scottish Festivals of Male Voice Praise), turn up the volume and you'll be in for a treat. From their accents, you'll know their origin, but we believe you'll receive a fresh spiritual blessing. Unlike the fabulous musical productions with all the instrumentation and scintillating embellishments, this is simplicity with reverence and spiritual power. Most of the records were made in London with conductor James MacRoberts leading the men in the old hymns—*Worthy Is the Lamb*, *We'll Be There*, *O Happy Day*, *Burdens Are Lifted at Calvary*, and *Glorious Freedom*, just to mention a few. Their songs lift the heart heavenward. Voicewise, the chorus is not the most precisioned group of musicians we've heard, but when these men sing the old time gospel, the Lord speaks quietly. We'll leave it to you as to which is more important.

» Here's a sparkling new LP by tenor Charles Turner on the Christian Faith label, *SONGS OF THE FAITH*. He leads off on band No. 1 with *How Great Thou Art*, a very lovely rendition of the song unearthed from an old German songbook and revived. A popularity poll today would probably place this number way up on top. Turner does a beautiful job vocally on this, very good pickups balancewise. Fidelity and production are excellent. Our only criticism is of the ever-present two-four and waltz time beat on almost every number, especially *Sweet Hour of Prayer*. This may prove objectionable to some. Ralph Carmichael backs him up very professionally on both sides with a compact string group. So . . . here's another very listenable production which should grace your turntable.

» And it seems we'll have to save the next album—a Swedish collection—for next month. We'll see you again then . . . and till then, good listening!

Golden Nuggets

for Bible Students

By KENNETH WUEST

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THE QUALIFICATIONS OF AN ELDER (Part III)


He must be one who (I Tim. 3:1-7) rules well his own house, and has his children in subjection. The word "rule" is *προϊσταναι* (*proistēmi*), "to superintend, to preside over." The word speaks of a careful, thoughtful supervision as against an arbitrary, domineering despotism. The word "own" is *ἴδιος* (*idios*), speaking of the elder's own, private, peculiar household, as contrasted to the household of God. The word "house" is *οἶκος* (*oikos*), the house with its inmates.

He is to have his children in subjection. The word for "subjection" is *ὑποτάσσω* (*hupotassō*), "to arrange under, to subordinate." It is a military term, used of a general marshaling his soldiers under his command. Thus, the elders are to demand instant and absolute obedience on the part of their children. This is a far cry from the behavioristic psychology which allows a child the uninhibited expression of his desires, and which is resulting in much of the present day delinquency.

The elder is to preside over his household "well." The word is *καλός* (*kalos*), "beautifully, finely, excellently." He must do so in a gracious manner. He must demand implicit obedience from his children with "all gravity." The word is *σεμνότης* (*semnōtēs*). The adjective means "august, venerable, reverend; to be venerated for character, honorable." The noun form used here speaks of that characteristic of a person which entitles him to reverence or respect dignity, gravity, majesty, sanctity.

An elder must not be a novice. The word is *νεόφυτον* (*neophuton*), made up of the word "new" and "to spring up," that is, "newly sprung up." It is used of newly-planted trees. He must not be a young convert, but a spiritually mature Christian, lest, being lifted up with pride, he fall into the condemnation of the devil. The words "lifted up with pride" are *τιφώω* (*tuphoō*), "to raise a smoke, to smoulder," hence metaphorically, "to blind with pride or conceit." It describes a person who is in a beclouded or stupid state of mind as the result of pride. Pride was the angel Lucifer's downfall.

Finally, an elder must have a good report of those who are without. He must have an excellent testimony from the unsaved. *Expositor's Greek Testament* says: "The opinion of 'those without' might usefully balance or correct that of the church. There is something blameworthy in a man's character if the consensus of outside opinion be unfavorable to him; no matter how much he may be admired and respected by his own party. One cannot safely assume, when we are in antagonism to it, that, because we are Christians, we are absolutely in the right and the world wholly wrong."



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Harold R. Cook, Editor

Evangelism on the Great River of Venezuela



Buena Esperanza

Pictures by Don Rutledge

THE Orinoco is third among the great river systems of South America. To reach the villages that dot the shores of its middle course, missionaries of the Orinoco River Mission use a mission-built launch, the *Buena Esperanza* (Good Hope), to carry the gospel.

More than forty years ago, Van V. Eddings (above) first reached Venezuela as a missionary. The Orinoco River Mission, which he founded in 1920, began work in the populous "Oriente" (East) of Venezuela along the Caribbean Sea.

In 1934 the mission reached the Orinoco itself.

Ciudad Bolívar, present headquarters of the mission, is the only city of importance along the great river. It is situated at Angostura ("The Narrows"), where the vast stream is compressed by granite hills into a channel not more than three-quarters of a mile wide. Recently it has come into prominence as the center of what is probably the greatest iron ore discovery of our time.

The *Buena Esperanza* was specially built by the missionaries for the river service. It is powered by two thirty-horsepower diesel motors to buck the strong river current. Four to six passengers can bunk aboard, but this number can be doubled by using hammocks above deck.

From Ciudad Bolívar upstream to Caicara, the launch has reached village after village. Supervising this river work from Caicara is missionary Charles Olvey (in

the center of group praying before a service). Constant dependence on God is the key to success.

Most river stations are much alike. Using the launch as a base, missionaries and national helpers walk the streets (shown below) to stir up interest in the gospel. Sometimes they hold meetings by the side of a mud hut near the river. In larger places they may pitch a tent for services.

Children's meetings are popular everywhere. Venezuelan girls like the one shown helping the missionary make good teachers.

Piloting a boat on the Orinoco, with its rocks, rapids and sandbars, requires skill and alertness. Missionary Edward Tuggy (pictured at the pilot wheel) was largely responsible for the construction of the *Buena Esperanza*. Built at the mission's Bible institute in the mountains near Caripe, it was transported overland to the great river. There, opposite Ciudad



Bolivar, it was launched in 1952. Since then it has seen almost continuous service.



Public meetings, however, are not enough. Visitation and personal evangelism bring the message home to needy hearts. Missionary and national work together in this ministry.



The Orinoco provides ample water for baptisms—if you take precautions against alligators, electric eels and the like. For solid growth of the church, the missionaries insist on a period of probation and instruction in the faith before baptism. There are now six churches between Ciudad Bolivar and Calcutta.



Another journey ended. But the work goes on. The seed has been sown and a beginning made. Other trips will follow, until the infant churches are built up and become strong enough to carry on by themselves.

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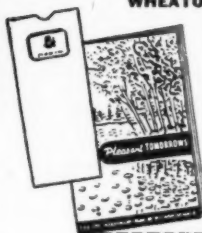
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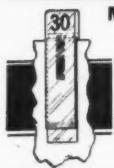
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ANSWER PANEL

Questions submitted by MOODY MONTHLY readers will be answered each month by "Your Answer Panel" under an arrangement whereby inquiries may be referred to members of the faculty and staff of Moody Bible Institute. Questions may relate not only to Bible interpretation and doctrine but to Bible related subjects such as missions and archaeology, to methods of Christian work or to spiritual problems. The editors reserve the right to select questions which they feel are of general interest. Anonymous questions will be disregarded.

Q. Could you explain why in Genesis 1:2 and 41:38, Judges 3:10; 11:29; 13:25; 14:6; 15:4, the word "Spirit" begins with a capital "S" while in Genesis 6:3, Exodus 28:3; 31:3; 35:31 and Numbers 11:25, 26, 29 the word begins with a small "s"?—T.S., Iowa

A. The Hebrew language in which the Old Testament was written, had only one kind of letters—that is, capitalization was not indicated. Thus the capitalization we have in our English translations has been put in by translators and editors on the basis of customary English usage. It seems that the translators of the Authorized Version were not always consistent in this matter. You will find that the American Standard Version (1901) has capitals in all the passages you have mentioned except Genesis 41:38 and Exodus 28:3.

Sometimes in the Bible the word "spirit" refers to the human spirit or to angels; sometimes it may even be used in an impersonal way. One must always decide from the context in each case whether the Spirit of God is meant. The English capitalization is not always a safe guide to follow.—Alfred Martin

Q. I have always been under the impression that the word "Mohammedanism" was a misnomer for the term "Islam." Is this true?—R.K., North Carolina

A. "Islam" is the name the Mohammedans use for their faith. "Mohammedanism" is a word we often use for it. Both words are correct according to English usage.—Harold R. Cook

Q. Our four-year-old has been taught about the Lord Jesus, knows about His atoning death and of course prays. We are anticipating difficulty in explaining to him why he cannot take Communion, especially since he has asked the Lord to come into his heart—whether genuinely or not we cannot tell. Are we right in believing he should not yet have a part in the Lord's Supper and if so, how should we explain?—W.C.C., Illinois

A. This problem is much alleviated where there are definite church procedures. In liturgical churches, confirmation usually precedes participating in the communion service. In many Baptist churches, believers are not admitted to the Lord's Table till after baptism and reception into church membership. The problem exists largely in independent churches where the principle of open communion is carried to its greatest lengths.

We had the problem in one of my pastorates. Little children would sit together in the front rows, and expect the elements to be passed to them. The good elders did not have the heart to refuse them! We then made a rule that no child would be served unless he were sitting with a parent or Sunday school teacher who would be responsible for deciding whether the child was prepared by an intelligent faith to receive communion.

My opinion is that if a child is brought up within the tradition of believers' baptism, he is not ready for communion until he is ready for baptism, and if care is taken in bringing children forward for baptism, equal care should be taken in administering the Lord's Supper to them. I fully believe in child conversion, but the faith of childhood needs instruction and careful nurture. Where infant baptism is the practice, there is usually a young communicants' class, in which youthful believers are instructed with a view to receiving the privileges and assuming the responsibilities of the church.

My suggestion would be that you seek some action by the local church which will guard against premature participation on the part of little children.—J. C. Macaulay

Q. Is the word "baptism" an untranslated word in the New Testament, and what is the meaning of the Greek?—H.R., Illinois

Martin



Cook



Macaulay



Wuest



Moody Monthly

A. The words "baptize" and baptism" are merely the English spelling of the Greek words, not a translation of their meaning. The verb *baptizō* and its related verb *baptō* are used in classical Greek of a blacksmith who dips the red hot iron in water, of a dyer who dips cloth in color to stain it, of a wounded soldier who stains the earth with his blood, of a ship dipped (submerged) in the water, of Greek soldiers who dipped (placed) the points of their spears in a bowl of blood before going to war.

The Greek translation of the Old Testament has "The priest shall dip (*baptō*) his finger in the blood and sprinkle (*prosrainō*) the blood" (Lev. 4:6), which brings out the fact that the Greek uses an altogether different word for "sprinkle." In the New Testament the word *baptizō* is used of the washings or ablutions of Judaism (Heb. 9:10), the washing of cups and tables (Mark 7:4), of the rich man asking Lazarus to dip his finger in water (Luke 16:24), of our Lord's baptism of suffering (Mark 10:38), of the rite of water baptism (I Cor. 1:14).

When the word is used in connection with the rite of water baptism, it should be transliterated, since the English spelling of the word is usually understood to refer to that. When it is an operation of God such as in Romans 6:3, 4, I Corinthians 12:13 and Ephesians 4:5, it should be translated. The word in these places refers to the introduction or placing of a person into a new environment or into union with something else so as to alter its relationship to its previous environment or condition. The words "placed" or "introduced" are the translation. When the word is used in a metaphorical sense, as in Mark 10:38 it should be transliterated. In Revelation 19:13 the translation should read, "A vesture stained with blood," the blood of His enemies.—Kenneth S. Wuest

The Church—the Temple of God

[Continued from page 21]

as God sees it. That is to say, it is an ideal picture.

When we pass to second and final division of the epistle, we discover that the church is there depicted as God wants the world to see it. This division has to do with practical, everyday living, and it is important because it is a picture of what God wants others to see in His children.

The fourth chapter of the epistle, verses 1-16, tells of the *character* of this temple, or perhaps we might better say, the architecture of it. One glance at the chapter, up to and including verse 16, will show that the character that God wants the world to see in the church is one of unity.

We read of "endeavoring to keep the unity of the Spirit in the bond of peace." Even to the point of what some might term monotony, the apostle emphasizes this in the words, "ONE body, ONE Spirit, ONE hope of your calling, ONE

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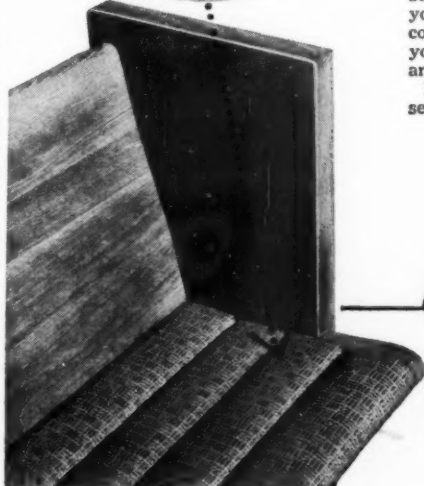
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Lord, ONE faith, ONE baptism, ONE God and Father of all . . . till we all come in the unity of the faith . . . unto a perfect man" (4:4-6, 13).

Not only does the apostle talk of unity, but he also points the way to a united church, answering the question: How? Alas, that we present such a spectacle of disintegration and disunity!

The fifth section, the largest of all, runs from chapter 4:17-6:9. Paul is here talking about the church and its conduct, or the beauty of the temple. As the temple of God, how do we represent Christ? This section answers the question: What kind of Christian home does God want the world to see?

Individual conduct comes up for discussion. There are things which we, as individuals, are "to put off," and certain other things which we are "to put on" (4:22 ff.). These are definite and, if obeyed, would make the church more wonderful in beauty than any building that human mind ever conceived. As individuals, we are to walk as children of love, because God is love; we are to walk as children of light, because God is light; as children of wisdom we are to walk circumspectly, because God is all wise.

Broadening out a little, Paul discusses the marriage relationship. Clearly we are told what God wants the world to see in a Christian husband and wife (5:22-23). Then the circle widens again, and he discusses the family relationship: "Children, obey your parents . . . parents, provoke not your children to anger" (6:1-4). Then at last, the domestic circle, "masters and servants" (6:5-9).

How practical is all this advice, and how good for today! Here is indeed the secret of Christian conduct, beginning with the individual and reaching out and on to the domestic relationship. This is Christ-likeness.

Hugh Black, in his *Christian Service of Love*, tells of a Jewess who had accepted Christ and had asked a Christian lady if she would mind reading with her some of the history of the church. When the Christian worker agreed, the Jewess said, "I want to find out just when Christians began to be so different from Christ."

The closing section of the epistle, chapter six, verses 10-24, is really a warning that there must be soldiers in this temple—for a Christian life, truly lived, is a warfare. Paul never grew tired of reminding us of that. So here we have the church and its conflict, or the soldiers of the temple. In connection with the temple in Jerusalem, there were soldier guards. It is fitting, therefore, that we include the idea of conflict when we are picturing the church.

This section is a familiar one, and speaks of our battle in the spiritual realm and of the armor needed to withstand the adversary. Our warfare is a spiritual warfare. "We wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against

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spiritual wickedness in high places" (6:12).

Here then is Paul's complete picture of the church. It is practical and worthwhile. It is no accident that these chapters tell so complete a story of the church in:

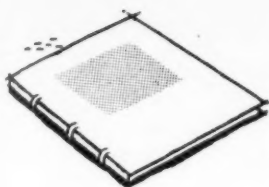
Its Conception	1:1-23
Its Construction	2:1-22
Its Commission	3:1-21
Its Character	4:1-16
Its Conduct	4:17-6:9
Its Conflict	6:10-24

♦ WHAT we have done is merely to give the barest kind of an outline. But no book of the Bible is properly understood without an outline. No one can really know such a book until he is able to close his eyes and think his way through from beginning to end; and so here is a little scheme, comprised in six words, that will help us to think our way through Ephesians. It is a great book indeed, taking us into the depths of revealed truth, and worthy of our earnest study.

It is often because we know so little of God's Word that we are not the kind of Christians we ought to be. A little boy once gained fame by simply falling out of bed. Night after night, it was the same story. Somewhere in the middle of the night, mother would hear the thump on the floor as the little fellow plunged over the side. One morning, mother said to him, "Son, why is it that you constantly fall out of bed at night?" His answer was brief, but it explained a lot. "I guess, Ma, it's because I stayed too near the gettin' in place."

Perhaps that is exactly the reason why so many of us fail when we come to such great books of the Bible as Ephesians.

(Part II in this study, "The Temple as God Sees It," will appear in the July issue.)



idea NOTEBOOK

Edited by DOROTHY MARTIN

JUNE, 1956 Volume 3 • Number 9

Boys and girls who cannot have the unforgettable experience of a week at camp need not be neglected if this summer you give them

A Camp at Home



Day Camp provides Christian camp opportunities for many children who for one reason or another never get to go away to camp. Picture shows handcraft session.



Children are picked up in cars or bus at a central meeting place and returned to the same place at a designated time. Each brings his own lunch to eat.

DAY CAMP in a nearby county park, forest preserve or some farmer's woods may be the answer to the summer camp problem in your community. After a day crammed with all the typical daytime activities of any Christian camp, campers return to their own homes each evening.

Almost any church, or group of churches, could duplicate in some measure the program pictured here, which is sponsored each summer by Wheaton College (Ill.) for boys of that area. Basic requirements include sufficient number of adults to supervise the program, outdoor facilities for group participation and provision for carrying on the program in case of bad weather.

In advertising the camp in Sunday school, the public schools and local newspaper, let parents know just what is expected of the campers. Give definite information regarding each day's outing, time and place campers will be picked up and returned.

If the program is to run for the entire summer, the schedule should be set up in definite time blocks with a planned curriculum for each week or ten days. Periods for boys' and girls' camps as well as different age groups can then be scheduled.

Classes meet outdoors, under trees. Like most Christian camp programs, first aim of Day Camp is to teach youngsters God's Word and a saving knowledge of Christ.



THE set-up of a Day Camp must of course be adapted to the needs and facilities of your own community. Arrange for transportation of the campers to the day's camping ground, which need not necessarily be the same spot each day. If feasible, trips may be included in your program to nearby points of interest, such as dairy or candy plants, museums or places of historical interest.

Noontime lunch is around picnic tables, or with the group sitting on the ground, each camper eating the lunch he brought from home. The sponsoring church can provide a beverage, as well as special ice cream bar or popcicle midafternoon treats on one or two days.

Expenses will vary, depending upon the facilities and equipment locally available. In any case they will be small when compared to the eternal value of Christian training in the lives of boys and girls.



If camping facilities include swimming and boating, give campers definite instruction under a competent teacher. For safety, make sure rules are clearly stated and vigorously enforced.



Simple tests of strength and skill contribute to the program. Maintain a good balance between active times and more relaxing periods for a well-planned round of activities.



An overnight camp-out is just the thing to climax a week every child will long remember.

How Little Crusader Taught

By Edna Loveless Hook

THE theme of our camp in the province of Quebec last summer was "Crusading With Christ." Since camp arrival time was Saturday afternoon we faced the problem of keeping the campers busy and interested until classes would begin on Monday morning. Learning the scripture which went with our theme was in order. But how, we asked, could we best help the campers fix the verses about the Christian's armor in Ephesians six in their minds?

The idea of sketching the various parts of the armor was considered. But why not use a real, live Crusader? We found a small boy who was willing to help, and made a Crusader suit for him that did not involve much expense.

The tails of some old blue work shirts provided the perfect blue-grey for the steel helmet and breastplate. Some scraps of blue felt and an old maroon felt hat made the soles and uppers of the shoes or "scuffs." Felt letters P-E-A-C-E cut from the maroon felt were appliqued to each blue slipper. This would help clinch in the campers' minds the verse, "And

your feet shod with the preparation of the gospel of peace."

Corrugated cardboard was used to make the shield to which the word F-A-I-T-H was added. The sword was of wood on which were the words "Sword of the Spirit." The helmet was cut from the pattern in a child's winter outfit with a downward point at the front and sides. Red felt twisted cord from the old maroon hat made the plume for the helmet and matched the color of the letters S-A-L-V-A-T-I-O-N which were across the front of the helmet. The letters R-I-G-H-T-E-O-U-S-N-E-S-S decorated the front of the breastplate and T-R-U-T-H the short pleated skirt. Gold soutache braid for the edge of the breastplate and some gold cord for the girdle were the only purchases.

Our Crusader went to camp. In the Saturday evening service the campers were asked to find Ephesians 6:13-17 in their Bibles. As the little Crusader on a chair on the platform was dressed and redressed, the words began to take on new meaning.



When the children saw the armor Little Crusader wore, the verses began to mean more.

Then the campers divided into two teams, the "Golds" and "Purples," and began to memorize. By Sunday evening, as people from the nearby town assembled in the tabernacle, both teams were ready to repeat the Scripture passage. Those who learned the verses and those who heard them and saw little Crusader, the live illustration, would not be apt to soon forget.

END

Moody Monthly

SUBJECT 2 Church Management

Sparking the Church Library

*If your church library
is not the popular place
it should be, one of these tips
may be just what you need
to make it come alive.*



Most adults, young people—and especially children—are going to read. What they read, in great measure, will determine what they are. More and more churches today are realizing that a well-maintained church library provides a choice of reading material which helps to build Christian character and enriches the individual lives of every member of the church family.

Properly stocked and successfully operated, the church library should be the

first thought of the Sunday school teacher looking for reference and supplementary materials; of the youth leaders seeking ideas for their expressional or worship meetings, and suggestions for parties and outings; of young people looking for research material and inspiring stories as well as for those "just looking for a good book to read." Children, too, should know just where they will find the best stories of life and adventure.

If your church does not as yet have a

library, we would suggest you ask your Christian bookseller for a good church library manual or handbook to help get you started on this important phase of the ministry of the church.

You to whom the vision and opportunities of the church library have become a bit dulled will find in the following articles refresher ideas you can apply in your church to make more people conscious of the privileges offered them in the church library.

A Lift for Lagging Libraries

By Marie Manire Chapman

You've had an all-out drive to get a library started in your church. Books have been donated, indexed, mended, shelved—and now nobody reads them! If that has been your experience, take a tip or two from a friend of mine, a church librarian with a library degree who has achieved in her church the integration of the library with every phase of church activity. Here is her advice.

Keep the church and Sunday school conscious of what the library has to offer by posting bibliographies on a prominent bulletin board. Let the lists cover topics of current interest such as Christmas, Easter or missions. Colorful posters, changed frequently to avoid monotony, may feature attractive jackets from new books or pictures which are eye-catching.

Change the display within the library

room itself according to current church emphasis. Feature books which may be needed.

Enlist the interest of as many people in the church as possible. Send a letter of invitation and information concerning the library's facilities to new members of the church.

Include the library in the regular church budget so that there will be a definite amount of money, however small, that can be used for improvements and additions.

Enlist the help of the Sunday school classes in circulating books by having a librarian in each class who is responsible for taking books to the class for display and returning cards to the library.

Make the library a popular place for Sunday school teachers by building up

a file of materials—clippings, pictures, articles and stories. They will also thank you for having catalogues from various supply sources available.

Catch the interest of the boys and girls with a reading contest, giving a certificate of award for their work. One librarian used the summer vacation to stress reading among the children. A large poster-paper tree was set up. For each five books read, a paper bird with the reader's name on it was pasted on the tree. Some children read fifty books during the summer months, with many reading as many as twenty-five.

Remember that building a library requires constant work, but enthusiasm is contagious. Often all that is needed to get people to read is to show them that the library is a going concern.

Try A Library Emphasis Day

By Elise Fraser

WE needed something at St. Paul's United Presbyterian Church that would focus attention on our library. We found what was needed when we designated a certain day as Library Day and aroused great interest as a result of careful planning and advertising.

Advance announcement of the special day was made in the church bulletin three weeks ahead and details of the program were given in later announcements. Publicity was also given to the local newspaper.

A poster contest was held throughout the Sunday school with prizes awarded for the best poster submitted by junior, junior high and senior high pupils. All of the posters submitted were exhibited in the Sunday school building.

Arrangement was made with our local Bible book store for a display of books which would be suitable to add to our library. We were particularly interested in books for the ten to fourteen year olds.

Library Day began with a pot-luck supper at 6:30 in the evening. As people

arrived they gathered around the large table on which were displayed books that were of interest to both children and adults.

After the supper the program began with the presentation of awards given by the Sunday school for the best posters. This was followed by a special memorial service since ours is a memorial library. After special music the manager of the local book store spoke on "The Function of the Church Library" in which he showed it to be actually "another arm of the church." The program concluded with a prayer by Pastor Arnold L. Nelson, dedicating the library.

Those present were then invited to purchase a book of their choice to be presented to the library. Each of the thirty books given carried the name of the donor and the date on the book plate. The library was then opened and the borrowing of books began at once.

Library Day was so much enjoyed by our people that many asked that it be held at least once each year. **END**

It's an Idea

Replenishing Your Library . . .

will be a continuous affair if instead of the birthday offering in the young people and adult departments, each person celebrating a birthday would bring a book for the library, according to a suggestion given by the *Church Library Handbook*, by LaVose A. Wallin. The presentation can be marked in the honor of the donor on an attractive name plate.

This handbook also warns that acceptance of a donated book should be limited to such books as minister to the spiritual, cultural, service training and recreational needs of the church of which the library is a part. To safeguard the library from outmoded, doctrinally or pedagogically unsound, or otherwise unusable books, the type of books accepted for circulation can be controlled through the policy of accepting only those books which are on an approved list, or which may be especially approved by the library committee.

Make Your Book Needs Known . . .

by posting a list of specific books which would make the contents of the library shelves more helpful. Many people have concordances, Bible dictionaries and other study helps they would give.

Drive-In Church

By F. Brooks Sanders

*On hot summer evenings we take
our church service right outside.*



RATHER than sitting back and waiting for people to come to us, we have tried the "drive-in" idea of going to them.

More than fifteen years ago, the man who was then pastor of the Baptist Church in Rockford, Mich., started an outdoor Sunday evening service in an effort to reach the many vacationers who are in the area during the summer months.

Experience has taught us many things which would be of help to others who might find in this the key to their summer evangelism efforts.

First, to be successful, the outdoor service must be conducted somewhat like a radio program, and all the music must come from the platform. On a piece of ground near the church we have a raised platform about five feet high with the rest of the meeting area terraced off into three levels. Cars park on each level which make it possible for everyone to have a direct view of the platform. But with the congregation spread out in individual cars, little response could be heard if the people were asked to join in the

singing. We use a public address system with three trumpet-type speakers which reach the whole area with the sound.

The service begins with a theme song by our young people's choir. During the second chorus, the choir hums while the pastor speaks directly into the mike the words of welcome that get the service underway. From then on everything must go smoothly, for awkward pauses detract from the service.

We are blessed with an abundance of fine talent in our church and we use it in various ways. We try to use only familiar hymns and find that six or seven musical numbers are necessary to complete each program adequately. The numbers are unannounced, the pianist modulating from one number into the next.

Then, since the speaker's contact with the audience is remote, the message must be clearly given, brief enough, and to the point to assure that interest does not lag.

It is difficult of course to know just what response there might be to a gospel invitation. It is not easy to get people out of their cars to make the long walk

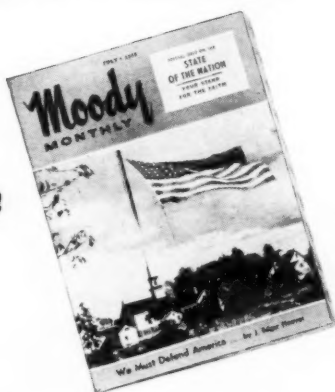
to the front. We have found, however, that a great many hear the gospel in this way who would not otherwise attend a regular church service. This is true not only of transients but of those in the community as well.

This year we are trying a new system of registration which will give the hearers an opportunity to give an indication of their desire to accept Christ as their Saviour and to permit a follow-up ministry. As the cars drive in, the occupants will receive a small packet containing a registration card, an offering envelope, and a tract on some timely subject. The registration card will indicate the number of people in the car with a place to check their desire for a pastoral call, their interest in salvation or their desire to unite with the church. These will be received by ushers as the cars leave.

It must be remembered in setting up such a program that different areas present different problems and a drive-in service must be adapted to the local situation. We are sure of one thing—it has worked for us. **END**

**You become
acquainted with
a lot of
good things**

in



**...when your
interest spills
over into
the advertising
columns**

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* * * *

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And that's the way it is with many *Moody Monthly* readers ... their interest spills over into the advertising columns, because they find the ads not only interesting, but profitable as well.

* * * *

Here's how careful *Moody Monthly* is in the acceptance of book advertising, for instance. Before the ad runs, the book must have the approval of the editorial department. It's actually read by one of the book reviewers. The same policy applies to the advertising of Sunday school materials, periodicals and tracts.

When an organization seeks to place an ad, before acceptance, check is made of its officers, its doctrinal position and its financial status—as a protection to *Moody Monthly* readers. The same thorough checks are made on schools also.

* * * *

Yes, you become acquainted with a lot of good things through the advertising columns of *Moody Monthly*. But advertising benefits readers in other ways, too. If it weren't for the revenue derived from advertising, the annual subscription price of *Moody Monthly* would be considerably more than \$3.00. This additional revenue also makes it possible to include more and better editorial features each month.

* * * *

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FOR BOYS AND GIRLS

Jr.



How Peter Lost His Pain

By Marjorie A. Clark

PETER had a pain. It wasn't a pain a doctor could fix. But it made him feel very unhappy and disagreeable. He didn't want to talk to anybody. He just sat on the steps, frowning, rubbing the heel of his shoe in the gravel.

"What's the matter, Peter?" That was Rob, Peter's big brother. The one who could run so fast. He came up the path swinging his track shoes. "Nothing." Peter frowned harder and didn't look up. Pretty soon Rob walked away.

"What's the matter, Peter?" His medium sized brother Harry was

pushing his bike along the walk. "I've never seen you look that way. I'm going over to the library to look up some butterfly names. Want to ride down with me?"

Peter shook his head.

"Come on, Pete, come and play ball!" That was Jim, his littlest brother. Jim was on the Peewee League team.

"You know I'm no good at ball," Peter growled, and Jim went away.

Peter kicked the gravel again. Usually he had a good time and felt very happy inside, but today he wanted to cry. The pain had started yesterday,

Arithmetic was hard for Peter, and he wasn't very good at games—he just wasn't good at anything.



while they were all at the County Fair. They'd had a good time at the Fair. That is, everyone except Peter, after he got the pain.

It had been a special children's day. Rob had run in the races and Peter saw him get the silver medal. Then they all went to look at the blue cards that said "FIRST PRIZE" on Harry's butterfly collection. In the afternoon they'd watched Jim, all dressed up in his catcher's mask and mitt and leg guards, catching for the Pee-wees and helping them to win the tournament. The pain had started when Peter overheard Mrs. Smithers talking to Mom.

"And what is Peter doing at the Fair?" Mrs. Smithers asked. "Your boys are so clever! They're all good at something."

He'd heard Mom laugh. "Peter? Oh, he's having a wonderful time. He's good at enjoying himself."

Right away the funny little pain began. Everybody in his family was good at school, or at sports, or at something. But he wasn't good at anything. He was too fat to run very fast. He couldn't do arithmetic worth anything. He liked games but he wasn't good enough at them to be chosen for the school teams. No, he just wasn't good at anything.

BEHIND him, he heard the kitchen door open.

"Peter," exclaimed his mother, "whatever are you doing, sitting there like that?"

"Nothing," answered Peter.

"I want you to go over to the store and get some groceries for me," Mom said.

Peter jumped up at once.

"Okay, Mom!" He enjoyed going to the store and pushing along the basket, and picking things from the shelves. He knew Mom always needed the groceries right away, so he hurried along as fast as he could.

"Thank you, Peter," Mom said when he set the bag on the table. "You're the best little messenger I ever had. I don't know what I'd do without you to help. The others are always so busy."

He was a good little messenger, Mom said! That made him think of the Ulrich family who had moved into the big house at the end of the road. There seemed to be a lot of kids there. Dad had talked about visiting, and inviting them to Sunday school. But guess Dad had been too busy. Maybe he could be Dad's messenger.

Down the street, he ran around to the back of the house and knocked. The lady who opened the door was looking cross and worried.

"Yes?" she questioned.

Peter smiled, and told the lady about Sunday school.

"I'll call for your children if they'd like to come," he offered.

"You will?" Now the lady was smiling too, and nodding. "They'll be ready!"

Six of them! Wouldn't the superintendent be surprised? Maybe he could be good at getting people to come to Sunday school, Peter told himself.

Happily, he decided to stop at the Tarlings' house down the road. The Tarlings were awfully poor, but he could go and ask them to go to Sunday school.

The mother was small and thin and tired looking, with little tots hanging onto her skirts. The older children, dirty from their playing in the yard, followed Peter inside.

"They haven't got decent clothes for church," Mrs. Tarling said, sadly. She smiled at Peter. "But I'd like them to go, sometime."

Peter went close so the children couldn't hear.

"I've got a T shirt and some jeans that would fit the biggest boy," he whispered. "Could he come if I brought them over?"

"I guess so."

Peter stayed for a little while and played with the baby. When he got home he found his brothers already seated around the table, ready for supper.

"Come along, Peter, you're late!"

Everybody was so busy talking and eating, nobody asked where Peter had been.

"I bettered my record on the 100 yards today!" Rob told.

"I'm going to enter my butterflies in the State Fair," said Harry.

"You know what?" exclaimed Jim, "Our team's playing the big league next week!"

"Peter's quiet," said Rob. "But then, Peter doesn't do anything special."

PETER had almost forgotten about that pain. Now, for just a minute it came back.

"But he does!" exclaimed Mom. "We couldn't get along without Peter. He's especially good at running errands. He has a nice smile that makes people feel happier. And he has a special way of not being too busy to help others. I think perhaps the Lord Jesus needs a few more 'special' boys like Peter!"

Peter looked at his mother in surprise. Did she really think that about him? After supper he would tell her all about his afternoon. He was sure she would like to hear about it. Mom was smiling at him now, a very special smile, as she finished speaking.

"Oh, I'm sure I couldn't get along with Peter," she said.

Peter smiled back. Funny, now that pain had completely disappeared! END

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Grocery Store Bible Hunt



Look up the Bible verses below and find an item of food in each verse which Peter might have put in the basket when he went to the store for Mom.

Spell out the name of the food, one letter to each space. If the word fits the spaces, you will know that you have chosen the correct food.

Isaiah 55:2 ———

Luke 14:34 ———

Genesis 27:4 ———

Jeremiah 17:11 ———

Proverbs 30:33 ———

Amos 8:1 ———

Luke 13:19 ———

Hebrews 1:9 ———

Isaiah 7:15 ———

Luke 6:44 ———

Psalms 55:21 ———

THIS PRAYER RHYME is one Candis Reddel of Chicago, Ill., likes to say. She sent it in her letter to the MOODY MONTHLY JR. TWINS. You will find in it a good thought for today and for every one of your tomorrows.

Jesus, keep my tongue today,
Keep it gentle while I play;
Keep my feet from going wrong,
Keep my hands the whole day long.
Keep me, oh, my Saviour mild,
Keep me always Thy dear child.

Susan, six years old, was listening to the Bible story about Nicodemus. "When we are born into our earthly family," the teacher was saying, "our parents, aunts and uncles and grandparents are all very happy. Who do you think is happy when we are born into God's family?"

Remembering how not long ago she had opened her own heart to Jesus, Susan was sure she knew the answer. "Me!" she exclaimed, happily.

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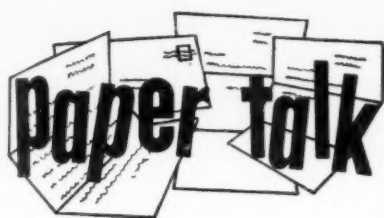
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Lynn: I know which letter I choose this month.

Lee: You do? Well, just let me read parts of these letters first.

Lynn: Okay, go ahead.

Lee: See this one from Green Bay, Wis.? It's from Ruth Ann Losli, and she says, "I like to read the Paper Talk the very day the MOODY MONTHLY comes."

Lynn: Good! Then she'll see her name here this month!

Lee: And Gail Van Gelder gives us some good suggestions. She lives in Van Nuys, Calif. She says, "In our Sunday school we go on hikes in the mountains and have parties. Would you please give questions? But I will be happy with anything that you put in."

Lynn: Here is the letter I choose and I think it is best. It comes from Aberdeen, Saskatchewan.

Lee: Where's that?

Lynn: You know, up in Canada. It's from Beverly Thiessen. She says, "I always look for stories in the MOODY MONTHLY. I am very glad that you are telling us to write. I would like to tell you about our girls' club. We like to sew. We send clothes to other countries. We also go out singing songs and reading verses to the old people of our town. We sometimes make picture books and send them to sick children. I try to be very kind at school and show that people who love Jesus try to do right."

Lee: I agree. That's really good. But look! This is interesting! Eric Morris lives in Metropolis, Ill., and listen to what he says: "The boy that wrote you in April and got his letter in the Paper Talk, I met him in Miami, Fla., at a convention. I am ten. I was saved at a revival in Carmi, Ill. Michael A. Guido was the evangelist."

Lynn: My, I wish we could talk about the rest of these letters too, but we just can't. Isn't this the most exciting thing we ever did?

Lee: It surely is! I wish Jackie Lenz would send us her address so we can answer her, and everyone else be sure to give a name and address when they write to

Lee and Lynn

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June 17

Ambassador in Bonds

Acts 26:2-8; 19-23

MEMORY SELECTION: Nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.—II Timothy 1:12

The historical background of our lesson is found in chapters 24 and 25 of the Acts. Here it is revealed that the great missionary Paul had been a prisoner for a long time and had appeared before several tribunals, finally coming before Festus. Festus wished to send him back to Jerusalem for trial—a move to appease the Jews. Paul then made his dramatic appeal to Caesar, which was his right as a Roman citizen. Before he could be sent, Herod Agrippa II came to Caesarea and wanted to see and hear Paul, an interest encouraged largely by his curiosity.

As Paul appeared before him we note that the apostle showed

I. Courtesy in a Difficult Situation (vv. 2, 3)

We need to be reminded repeatedly that the trials and tribulations of the Christian life do not justify us for becoming brusque, hard or discourteous. Our Lord Himself set the example of absolute faithfulness in witness and fearlessness in meeting opposition—but always with poise and tact.

Paul before Herod Agrippa prepared the way for a favorable hearing of his plea by saying the kindest thing he could about his judge—namely, that because of his extensive knowledge of the Jewish people and their customs he would more readily understand the reasons for Paul's imprisonment. To show his personal integrity and sincerity, Paul recalled his

II. Faithfulness Under the Old Covenant (vv. 4-11)

It will be noted that in this point and the next one we have added verses 9 to 18 which we feel are really essential to the full understanding of the lesson.

Paul was from the beginning a man of intense conviction and with the courage of his convictions. He declared that at all times he had lived in good conscience (Acts 23:1)—that is, he had always been true to what he believed to be right even though at the time he was mistaken. Being an orthodox Jew he could not bear to see people following Christ—that is, until he too had met the Lord and become his servant (Rom. 1:1). When that great day came he showed his eager spirit by

III. Obedience To The Heavenly Vision (vv. 12-19)

The story of Paul's conversion is a

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lesson in itself and we shall not consider it today except to point out that God had a calling and a ministry for this man (as He has for every man and woman), and it centered in the declaration of the gospel, the good news of deliverance "from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith" (v. 18).

This was the heavenly vision which came to Paul, and to which he was obedient in the fullest measure even up to the day of his death. The new birth is the regeneration of a man; it makes him a new creature. And because he is that, he cannot keep from telling others about the glorious deliverance which is to be found in Christ.

Paul declares that for him there was only one possible course; namely, a

IV. Diligence in Witness (vv. 20-23)

He could speak with authority, not only because he had experienced a personal faith in Christ, but also because between the day of his vision of Christ on the Damascus road and the time of our lesson when he stood before Herod Agrippa lay the magnificent missionary journeys (of which we have studied in recent weeks) and the establishment of the church in both Asia and Europe.

Faithfulness in service puts "backbone" into a man's testimony and power into his witness. The weakness which afflicts many Christians follows their failure to truly serve the Lord whom they profess to love.

June 24

The Continuing Mission of the Church

Acts 28:16, 23-31

MEMORY SELECTION: Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.—Matthew 28:19, 20

The remarkable and thrilling story of the Acts of the Apostles ends with the apostle Paul in prison at Rome. But in a very real sense the book has no conclusion. Its last verse seems to indicate that the story is to go on from there; there is no closing salutation such as you find in other New Testament books.

Our lesson title was well chosen. The church has a continuing mission, and by the grace of God you and I who are believers in and servants of Christ have joined in that precious succession. And we are to pass on the torch to our younger associates so they may carry on until Jesus comes again. That fact adds real dignity and meaning to your work and mine in the Sunday school today.

In the portion assigned for study in

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this lesson and the necessary context we find the church

I. Conquering Difficulties (v. 16)

That simple little phrase, "we came to Rome," gives the final touch to a most dramatic journey in which the apostle Paul was shipwrecked and gloriously saved by the power of God. Be sure to review that story (Acts 27), and show how in the midst of danger and despair the man who had a vision and who was God's servant, stood forth in magnificent witness for God. It takes more than a wild storm and the stubborn self-will of worldly leaders—yes, even the breaking up of the vessel on which we sail—to stop the progress of the gospel.

Paul was a prisoner but he did not sit around and wait for his liberty. He made use of his opportunities, and by the grace of God made his very difficulties serve him as he served God. That is a lesson the church needs to learn today.

Note also that the mission of the church is not a narrow one, but it is exercised in

II. Serving All Peoples (vv. 23-29)

Paul went first to his own people, the Jews. This was according to God's plan for that day. Note that he did not expect them to respond without a clear exposition of the message concerning Christ as being the fulfillment of Old Testament teaching. The message was not contrary to the teachings of Moses but a proper and glorious continuation of them in the coming of Jesus Christ, the Messiah.

"Some believed . . . and some believed not" (v. 24). It has always been so, and—we say it sadly—it shall always be so. Do not fail to note that difference in reception of the truth. Observe also that rejection by one group or one nation does not terminate our commission and send us home to lament their sin and folly. We are to look for another open door. With Paul and the early church it was to go from the Jews to the Gentiles.

With us it must be to carry the gospel to the very ends of the earth. Our commission is found in the memory selection, Matthew 28:19, 20. Read it again, and do something about it.

Now Paul was a prisoner at Rome. The authorities allowed him to dwell in his own hired house, always under guard. No longer could he make great missionary journeys or attend gatherings and conferences of his brethren, for he was a prisoner. But he was permitted to have visitors, and he had guards to talk to, so we find him doing what we should be doing from day to day—he was

III. Preaching and Teaching With Confidence (vv. 30, 31)

The house in which Paul lived was eagerly sought out by those who needed spiritual help, and he, with full confidence in the unfailing Christ, taught them. Others hearing came to Christ for the first time. Tradition tells us that Paul's guard was changed frequently to keep them from becoming Christians, and the result was that he won many of the company to Christ. This may explain the number of "saints of Caesar's household" (Phil. 4:22).

Let us stress the fact that the study of the book of Acts which we close today

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July 1

Nine Letters of Faith and Encouragement

I Peter 2:19-25, Jude 3:17-25

MEMORY SELECTION: *Contend for the faith which was once delivered unto the saints.*—Jude 3

This week we begin the study of a group of nine books of the New Testament, and during the next three months we shall consider briefly the following important epistles, often neglected by Christians but tremendously precious to thousands of believers:

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Today we look into I Peter and Jude, as they present the serious problems of false teaching and persecution which the early church faced. Here we may learn about

I. Suffering for Christ's Sake (I Pet. 2:19-25)

Peter has been instructing the Christians to live as "pilgrims and strangers" in this world—meeting hatred with love, submitting to proper authority, providing things honest in the sight of all men, showing forth the praises of Him who had called them "out of darkness into His glorious light" (v. 9).

They were not to be surprised if they suffered for their own wrongdoing, but they were to glorify God by suffering patiently when their good deeds were rewarded by evil. That situation provides the finest opportunity for real testimony.

Christ is our example. When you feel buffeted by life and pressed beyond measure by evil men, read these verses. Thank God for your wonderful Saviour, lift your head, and go on for His glory.

This is not to be just a passive acceptance of things, for there is a positive duty of

II. Contending For the Faith (Jude 3)

As by inspiration of the Holy Spirit Jude began to write about salvation he was moved to exhort them to earnestly contend for the faith. The early church had a terrific struggle against the false philosophies of the day—and, be it noted, that danger to the Christian's faith continues in our day.

God's Revelation, the Guide-book for the Christian's faith, has always been the target of unbelievers, theorists and the leaders of false cults who have sought to tear down its blessed truth or pervert it to fit their own desires and purposes.

We are to be intelligent, alert and fearless in meeting that issue, but always fair, kind and consistent in our witness for the truth as well as against the error. And that calls for

III. Living for Christ (Jude 17-23)

We shall be able to meet the mockers and confound the false teachers by living separated lives devoted to God and to holy living, and always building ourselves up in our "most holy faith." How is that done? By a careful and consistent study of God's Word, by prayer, by fellowship with other believers, by trusting in and seeking for the guidance of the Holy Spirit, by seeking to win others for Christ, even pulling them as brands from the fire. All that is to be done as we are

IV. Trusting God for Victory (Jude 24, 25)

Here we have one of the beautiful and meaningful benedictions of the Bible. Only Christ can keep us from falling and present us faultless one day in His presence with joy and glory. He is indeed worthy of the eloquent ascription of praise with which our lesson closes. We suggest that teachers use these verses as their closing prayer, especially as a prayer for God's grace on the Christian members of their classes.

July 8

Jesus is the Son of God

Hebrews 1:1-3, 2:1-4, 6:1-3

MEMORY SELECTION: *He hath spoken unto us by his Son.*—Hebrews 1:2

The book of Hebrews, by its repeated use of the words "better than" presents Christ as superior to the angels, to the prophets, to Moses and to Abraham. He provides a better way of salvation and a better covenant with God, giving Himself for us to provide a new and living way to God. Jesus is the final, complete and perfect Word of God to mankind, because He is Very God Himself. He is

I. God's Perfect Word (1:1-3)

Through the ages God had been speaking through His servants the prophets, revealing Himself as the infinite and eternal One—a God of power, justice, holiness, truth and mercy.

In different ways and at various times He spoke through them, but they were always pointing forward to the One who should come. Abraham was called to found the nation in which He should come (Gen. 12). He was to be a prophet like Moses (Deut. 18) and of the kingly house of David (II Sam. 7). The offerings of Leviticus spoke of His priestly service. Isaiah saw Him as the suffering and reigning Messiah (Isa. 53).

All this, wonderful as it was, remained incomplete until He came. Christ revealed all the glory of God. He was His express image, revealing His character and grace. He was the Creator and Upholder of all things. He made the final and perfect offering for sin—a finished

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work which enabled Him to sit down at God's right hand, the place of honor and power.

Words are almost too limited to really tell about this Son of God our Saviour, but they do bring us to a place of adoration and praise. It was for you and for me that He wrought

II. God's Perfect Salvation (2:1-4)

We all must face the fact that God has provided in Christ this perfect and complete redemption. We cannot evade the Lord Jesus Christ if we are unbelievers, for we must answer for our neglect if we fail to accept His proffered grace. There is no escape and solemn are the warnings of the coming judgment.

Are we not also, as believers, in the danger of falling into careless ways of thinking about our redemption and thus permitting it to "slip" away from us? We must take out by faith all that God has for us in Christ.

The apostles did not present a "program" or put on a "drive" to meet the need of a world steeped in sin. They preached a great salvation to which God gave witness by signs and wonders and by the confirmation of the Holy Spirit.

Salvation is the thrilling and transforming gift of God, but it is only the beginning of a life for God. We realize that as we look into

III. God's Perfect Plan (6:1-3)

We are to grow in grace and in the knowledge of our Lord. The principles which are the foundation of a Christian life were laid down when we were saved. Some things are basic: repentance, faith, obedience to God in baptism, Holy Spirit power, the recognition that we have a resurrection faith—yes, and the recognition of God's eternal principles of judgment.

But a man has not built the house when he has laid the foundation. He must "depart" from the foundation, not in the sense of discarding it, but in going on to build the superstructure.

What a lesson there is in these words. Liberal or modernistic church leaders and members are trying to build a house of good works without the true foundation of faith in Christ. On the other hand, many so-called fundamentalists have laid a good foundation and then spent their days admiring and defending the foundation. They too have not built the house.

God has a plan and it is a complete and perfect one. Let us not fail to find it and to follow it for His glory.

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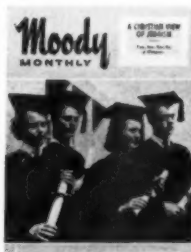
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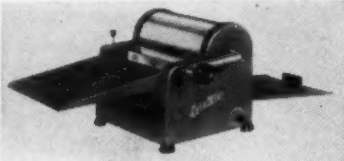
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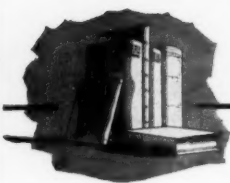
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NEW BOOKS

G. COLEMAN LUCK, EDITOR

The Power of Unconditional Surrender

VICTORIOUS CHRISTIAN LIVING, by Alan Redpath.
Fleming H. Revell Co., Westwood, N.J. 254 pages, \$3.00.

Reviewed by Nathan J. Stone

NOTHING more timely and vital for Christians in this "present evil age" could be written than this volume of "Studies in the Book of Joshua" from the pen and heart of the pastor of Moody Memorial Church, Chicago. This is an evil age not only from the standpoint of the world and of apostasy within the church: but because the love of many has waxed cold. The tragedy and peril of the church today is its powerlessness.

Certainly no better, no more stirring book of the Old Testament could have been selected to present the fact of a spiritual warfare for believers today and the need of being "warriors in the battle against evil." However, this volume is written not only to make clear the true character of our warfare but "the secret of our victory." This secret is in a life wholly committed to God. A key expression of the author is "unconditional and utter self-surrender." There are no half-measures in a successful and victorious Christian life.

A keen and penetrating analysis will be found here of the weakness, the failures, the obstacles and Jerichos which to many believers represent insuperable barriers, while the way to overcome is simply and lucidly presented. Names, places, events are made significant with the suggestion of unexploited and unexplored areas in the spiritual life.

This is a volume which demands sober, thoughtful reading and study. It is "meat indeed." Some will perhaps find it hard to swallow. But it will be richly rewarding to all who will accept its clear and uncompromising challenge to a victorious Christian life.



Redpath

THE SATISFACTION OF CHRIST, by Arthur W. Pink. Bible Truth Depot, Swengel, Pa. 313 pages, \$3.95.

This author needs no introduction to the Christian reader. His expositions of Scripture are widely used and appreciated. The present volume deals with the atonement of Jesus Christ. It exalts the Saviour and magnifies the grace of God. The subject is developed in chapters such as the following: The Atonement—Its Nature, Its Design, Its Application, Its Results, Its Extent, Its Reception, and Its Rejection.

While the sovereignty of God is continually set forth, the responsibility of man is also emphasized. The book contains much which may be called "practical." The chapter on the "Effects of the Atonement" is especially helpful in this regard.

The one thing with which the reviewer takes exception is the author's view of the extent of the atonement. He limits the atonement. He believes the death of Christ was only for the elect. He gives his own explanations of such passages as John 3:16; II Peter 3:9; I John 2:1, 2, and perhaps could do the same for I Timothy 2:4, among others. The present reviewer finds the explanations unconvincing. K.O.B.

WHAT IS MAN? by J. Stafford Wright. Paternoster Press, London. 191 pages, 10 s 6d.

The subtitle of this book describes it as a "Christian assessment of the powers and junctions of the human personality." It is written by one who gives clear testimony of his Christian faith and applies it to the deep problems of personality. He ranges widely in his study, touching on such subjects as precognition, inspiration, miracles, healing, astral projection, telepathy, spiritualism, ghosts and poltergeists, angels, demons, reincarnation, prophecy, and others. He reviews the Bible teaching on man's personality.

Naturally such a discussion invites difference of opinion and there will be many points on which readers will disagree with the author. It appears to this reviewer that he is occasionally too sympathetic with the scientific or non-Christian viewpoint, but this may be because of his evident desire to be fair.

Whatever our disagreement with the writer, we shall agree that there is an honest effort to face and evaluate things which most of us have wondered about—and have done very little to seek out the answer. H.L.L.

THE WALL OF JERUSALEM ALSO IS BROKEN DOWN, by Carl McIntire. Christian Beacon Press, Collingswood, N.J. 120 pages, \$2.00.

In plain and simple language, clear, practical lessons for modern Christian life, worship and leadership are presented from the book of Nehemiah. The adversaries, the opposition, the excuses, the enemies without and within, the threats, deceit, cunning, infiltration—all attempts to thwart the work and building of God's city and temple or to discourage its leadership are shown to have their analogies in the life of the church—the true church—today. On the other hand, the success of Christian work and leadership are assured in an attitude of uncompromising separation and devotion to God as exemplified by persons like Nehemiah. N.J.S.

EARTH IN UPHEAVAL, by Immanuel Velikovsky. Doubleday & Co., Inc., Garden City, N.J. 301 pages, \$3.95.

Prior to the nineteenth century, geological conditions of stratification and fossilization were considered to be evidences of great catastrophe which had in ancient days overtaken the earth. That catastrophe was commonly held to be the Biblical flood of Noah's day. In the nineteenth century

Moody Monthly

an altogether different theory began, with the work of Sir Charles Lyell, to gain acceptance.

This "theory of uniformity" held that geological conditions were the result of eon-long processes of slow gradual change rather than of sudden catastrophe. This teaching was eventually received by practically all; many conservative Christians have found no great difficulty in adjusting the statements of the Bible to such a view. The "theory of uniformity" provided a perfect base also for the evolutionary hypothesis of Charles Darwin, who felt the need of such vast, little-changing ages in which his process of "natural selection" or "survival of the fittest" could work its supposedly slow but sure evolutionary development.

In 1950 a scholarly intellectual, Immanuel Velikovsky, flung out in a best selling volume, *Worlds in Collision*, a challenge to "uniformity." He now follows that work by *Earth in Upheaval*, a forceful and impressive assault upon the supposedly impregnable fortress of "uniformity." In chapter after chapter, with thorough documentation, Velikovsky amasses fact after fact from recognized geological authorities, showing that there is overpowering evidence from pole to pole of terrific catastrophe having brought about present geological conditions.

This book clearly shows the bankruptcy of Darwinian evolution and sounds forth a clarion call for all advocates of uniformity to sternly re-examine their position. Nevertheless, in a brief conclusion, Velikovsky shows himself to be still a convinced evolutionist—he offers a theory of "cataclysmic evolution," which would postulate sudden changes from one species to another by great mutations caused by radioactivity.

It is disappointing after so many pages of clear, lucid reasoning to come to such an unwarranted conclusion as this: "If, as the experiments with the vinegar fly demonstrated, a mutation of some gene can produce a wingless fly, many mutations simultaneously or in quick succession would be quite able to transform an animal or plant into a new species" (p. 254). The author himself admits that his theory like that of Darwin cannot explain teleology—"the purposefulness of animal structures will remain a problem deserving of . . . much wonder" (p. 258).

While this volume in itself neither proves nor disproves the statements in the Bible concerning creation, it is of real significance to the conservative Christian. It certainly shows the inadequacy of popular theories which contradict Scripture. Of particular interest to the present reviewer were the results of recent "carbon 14" tests which show that dates previously assigned to the glacial period are far in excess of actual fact. Many other difficulties are pointed out in the "ice age theory." This is important, for "the theory of evolution by natural selection could not do well without the theory of the ice ages" (p. 241). G.C.L.

BIBLE PROPHECIES FULFILLED TODAY, by George T. B. Davis. *Million Testaments Campaign*, Philadelphia. 106 pages. (Paper), \$1.00.

The warm, devoted treatment of the subject of this volume cannot fail to thrill its readers. The author has written a number of books on this theme with which he is thoroughly familiar; the present volume brings it right up to date. Such chapters as "The Miracle of the Jews' Regathering," "On Eagle's Wings from Aden to Israel," "The Desert Blossoming Like the Rose" give the reader an idea of its contents. It is the story of how God has worked marvelously in behalf of His people in the past, and is working wonders in their behalf today—in preparation for the last days and their part in it, when Jerusalem will be a praise in the earth.

But even more thrilling is the eagerness of so many in the land of Israel to read the Word of God, both Old and New Testaments, which is the author's great concern and labor. This doubtless is in preparation for that time when their heart "shall turn to the Lord." With beautiful pictures, clear, bold print, and saturated with the Scriptures, this should be an excellent little

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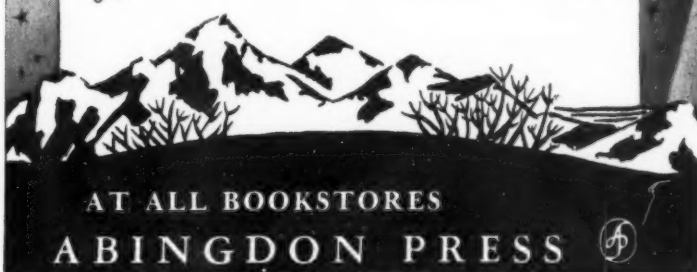
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volume to place in the hands of Jews as well as Christians. N.J.S.

WHEN IRON GATES YIELD, by Geoffrey Bull. Moody Press, Chicago. 254 pages, \$3.00.

Can the faith of a convinced Christian stand the test of Communist "brain-washing"? This book shows that it can.

The author went to China in 1947 as an independent missionary supported by a Brethren Assembly in England. His objective was Tibet. The first part of the book deals with experiences in gaining an entrance to Tibet and in witnessing there for Christ.

But the promising beginning of his work was cut short by the Communist invasion and his own arrest. For three years in various Communist prisons he was subjected to the varied psychological and physical pressures associated with "brain-washing." He makes no attempt to minimize the reality of those pressures. They are very real and very terrifying. It was only the grace of the Lord and the simplicity of his faith that enabled him to withstand, when even the recollection of Scripture was driven from his mind.

No one can read the book and remain unmoved. As a simple, unadorned account of personal experiences with the infamous "brain-washing" techniques of Chinese Communism, it has greater effect than other more dramatized tales. In fact, few readers will be able to read it through without being led to examine anew their own faith. It is easily one of the most outstanding of recent missionary books. H.R.C.

ANTICHRIST'S COMING ONE WORLD, by J. C. Bridges. Published by the author, Box 203, Huntersville, N. C. 136 pages, \$2.00.

The casual reader may at first suspect the author of an attempt to create an anti-Semitic attitude in some of his considerations. However, a more thorough study of his analysis will indicate rather the presentation of a truth which has doubtless been overlooked by many scholars due to a blind following of the "traditions of men."

Using the leaven parable (Matt. 13:13) as a point of departure, the writer effectively wrecks the commonly accepted theory of the leaven symbolizing the gospel. He also attacks various teachings which have been popularized by liberal thinkers, and the Biblical support offered in his criticism of modernistic theories will be welcomed by the conservative Christian student.

The entire message is timely, evidences much research, and should bring a heart-warming experience to every reader. Above all, the Lord Jesus is exalted, and the "Blessed Hope" carefully presented.

L.E.M.

A Christian Look at the World's Religions

[Continued from page 23]

power and the deep-seated emotional loyalty which traditional Judaism was capable of evoking.

The spiritual crisis of Judaism, strangely enough, is seriously aggravated by the emergence of the State of Israel. For in Israel the secular but strongly nationalistic Jew maintains that he can be a Jew without the shackles of rabbinic Judaism, which in any case does not meet his deepest spiritual needs.

As among other Americans, there is today a revival of religious activities among the Jews. More and better synagogues are being built in America and abroad than ever before. But most of the vital movements in Jewry, such as Zionism, philanthropy, defense against

anti-Semitism and the various political developments are generally unrelated to synagogue life. And the synagogue itself has become secularized to an unprecedented degree. Once it was primarily a place of worship. Today it is fast becoming a "community center." Says Will Herberg, a contemporary American Jewish thinker: "The synagogue is no more an assembly of believing Jews."

Jewish religious leaders are painfully aware of the lack of spiritual power in the synagogue. But how to make religion meaningful and satisfying for the contemporary Jew is the problem which baffles the best minds in Jewry.

✦ The strength of Judaism lies in the warmth of its traditions and in the loftiness of its ethics. There is a great attachment by a large number of Jews to its traditions and customs. Like a well-worn coat, it may be threadbare but it is cozy, and its wearer is sentimentally attached to it.

Traditional Judaism has drama and beauty. Its feasts and religious ceremonies are colorful and appealing. They also tend to encourage family ties. Judaism has the strength of an ancient cause for which men have suffered and died.

But with faith in the inspiration of the Word of God gone among the vast majority of Jewish people, and the consequent lack of divine authority for the teaching of the modern Jewish rabbis, there is growing religious indifference among Jews.

Rigid, ritualistic Orthodox Judaism, which has changed but little in the last 1900 years, often observed mechanically, strikes the modern Jew as irrelevant to his present spiritual problems. Reform Judaism which emphasizes high ethical standards of conduct (the fatherhood of God and brotherhood of man) lacks spiritual reality and divine authority.

The basic weakness of Judaism is that it is capable of giving good advice, but not power. It says to the ailing soul "be strong," but it has no healing. Thus today there is a real spiritual hunger among the Jewish people, which is not finding satisfaction in the synagogue, whether Orthodox, Conservative or Reform. For this reason many of Israel's best sons and daughters are increasingly turning their eyes toward Him who towering over the ages, still proclaims: "I am the way, the truth, and the life."

Answers to Your Questions

Q. Do Jewish people today have a good grasp of the Old Testament?

A. No. There is little systematic study or even widespread reading of the Old Testament among the Jews. In the synagogue only the Pentateuch is read and a few selected passages from the prophets.

Q. To what extent are they acquainted with the New Testament?

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A. Thanks to its widespread distribution throughout the world, the New Testament is becoming better known among the Jews. Some Jewish seminaries include the New Testament in their curriculum.

Q. Do Jewish religious leaders today believe in the national destiny of their people as prophesied in the Bible?

A. Most Jewish leaders believe in the restoration of the Jews to Israel which will become a spiritual center for mankind. They believe that it is the mission of the Jewish people to lead humanity in moral progress, and to the God of Israel, the God of justice and mercy.

Q. Are the rites and teachings of Judaism the same as they were in the days of our Lord?

A. Very considerably. Reform Judaism, and to a lesser degree the Conservative synagogue, have greatly modified ancient rites and teachings to bring these into closer harmony with the mentality of the modern Jew in the Western world. The Sabbath and the dietary laws have been either discarded or are not observed so faithfully as before.

Q. Do most Jews today still look for the Messiah?

A. The coming of the Messiah is still an essential part of traditional Judaism. Every day in their prayers, Orthodox Jews repeat the words: "I believe with a perfect faith in the coming of the Messiah, and though He tarry I shall wait for Him daily." Yet most Jews today do not believe in a personal Messiah, but rather speak of a "Messianic Age"—the future Golden Age of justice and peace for the human race.

Q. What is the attitude of the Jews today to the Lord Jesus Christ?

A. There is a wide divergence of attitudes toward the Lord Jesus Christ, ranging from complete rejection to great admiration. On the whole there is today a far greater appreciation for the person of our Saviour than ever before. Many consider Him as a great Prophet, or even the greatest Jew that ever lived. Their attitude is similar to that described in John 7:40-52.

Q. Is there a consciousness of sin among the Jewish people and of the need for cleansing from sin?

A. Jews are more conscious of specific sins than of "sin" as an all penetrating force in the very fabric of fallen human nature.

Q. How is this need met?

A. The Jew meets his need for cleansing from sins by confession on the Day of Atonement, or on his deathbed, and by repentance. [See the author's book, *The Gospel in the Feasts of Israel*, pages 28-36.]

Q. Does Judaism hold out any assurance of life after death?

A. The resurrection of the dead is the

[Continued on page 59]

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Evangelism

Agreements

for JUNE



William Boyle, Editor

The following listing is designed to notify you of evangelistic services in your area. Full names and addresses of the evangelists appear on the next page.

EAST

Maryland

SANDY COVE: June 20, Morning Cheer Bible Conference, George Palmer, director. *Lintz*

New Jersey

JERSEY CITY: June 10, Trinity Baptist Church, Ray Poludniak, pastor. *G. Anderson*

SEASIDE HEIGHTS: June 17-24, Seaside Bible Church, Eugene Potoka, pastor. *Leitinger*

New York

FLORAL PARK: June 3-17, Elim Lutheran Church, Arthur Mueller, pastor. *Threlfall*

Pennsylvania

CAMBRIDGE SPRINGS: June 1-3, Mackey Evangelical United Brethren Church, Don McEntire, pastor. *Peterson*

CASSELMAN: June 19-July 1, Evangelical United Brethren Church, Earl Meyers, pastor. *P. Pyle*

LEWISTOWN: May 29-June 3, Evangelical Baptist Church, Joseph McMullen, pastor. *Miller*

LITTLE COOLEY: June 5-17, Evangelical United Brethren Church, Jack Ruggles, pastor. *Peterson*

YORK: June 17-July 1, City-wide crusade, Inter-State Fair Grounds. *T. Johnson*

SOUTH

Arkansas

NORMAN: June 17-27, Presbyterian Church, John T. Barr, Sr., pastor. *W. Johnson*

Florida

CANTONMENT: June 17-July 1, Pensacola Youth Camp Meeting, John Hall, chairman. *P. Shuler*

Georgia

COLUMBUS: May 28-June 3, Northside Baptist Church, DeWayne Felber, pastor. *H. Pyle*

Evangelists: James Calhoun, Eddie Wagner, John B. Marchbanks and Harry McCormick Lintz



HINKLE: June 3-6, Hinkle Baptist Church, Manuel Parrish, pastor. *Marchbanks*

LAFAYETTE: June 7-10, New Salem Baptist Church, J. A. Hickey, pastor. *Marchbanks*

RISING FAWN: June 1-3, West Brow Presbyterian Chapel, Arthur Pflug, pastor. *Marchbanks*

Kentucky

CRESTON: May 22-June 3, Evangelical United Brethren Church, W. A. Mershon, pastor. *P. Pyle*

IRVINE: June 24-July 8, West Irvine Methodist Church, Raymond Curry, pastor. *Yost*

Mississippi

HATTIESBURG: June 10-July 1, Association-wide. *Martin*

North Carolina

ASHEVILLE: June 13, Asheville Bible Church, Wesley G. Hurni, pastor. *Marchbanks*

BRYSON CITY: June 10-15, Great Smoky Mountains Bible Conference. *Hammontree-Beckwith*

BRYSON CITY: June 14-17, Great Smoky Mountains Bible Conference. *Marchbanks*

CHARLOTTE: June 10-15, Calvary Presbyterian Church, L. P. McClenny, pastor. *Collins*

HENDERSONVILLE: June 17-24, Faith Tabernacle. *Hammontree-Beckwith*

Oklahoma

DUNCAN: May 27-June 3, Trinity Baptist Church, Harold Bryant, pastor. *Wells*

OKLAHOMA CITY: June 30-July 1, Billy Graham meeting. *H. Anderson*

South Carolina

LANDRUM: June 3-8, Grace Baptist Church, Robert Brooks, pastor. *Collins*

SPARTANBURG: June 17-22, Cleveland Park Bible Church, James McClintock, pastor. *Collins*

Tennessee

ELIZABETHTON: June 4-17, Hunter First Baptist Church, Bob Persson, pastor. *H. Pyle*

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MURFREESBORO: June 24-July 1, Cumberland Bible Conference, Bill Rice, director. *Wells*

Texas

DALLAS: June 3-10, Wilshire Baptist Church. *Fanning*

Virginia

CLIFTON FORGE: May 28-June 1, High school auditorium. *Speake*

HARRISONBURG: June 19-24, Peoples Church, Lloyd Gochenour, pastor. *Place*

West Virginia

DIXIE: June 3, Bell Creek Baptist Church, R. H. Carroll, Jr., pastor. *Place*

ELEANOR: June 5-10, First Baptist Church, Rudolph Moore, pastor. *Place*

MARTINSBURG: June 28-30, Youth for Christ, Hobart Moyer, director. *Place*

PINEY VIEW: May 27-June 10, Piney View Bible Church, Carl Johnson, pastor. *Boren*

SOUTH CHARLESTON: June 11-17, Spring Hill Baptist Church, Robert S. Geulich, pastor. *Place*

CENTRAL

Illinois

OAK FOREST: June 24-July 1, Oak Forest Baptist Church, Edward L. Thompson, pastor. *McAllister*

PARIS: June 3-July 1, Edgar County Crusade for Christ, Max Wright, chairman. *Cloud*

RICHLAND: June 4-10, Richland Baptist Church, George T. Eilers, pastor. *Sengpiel*

WYANET: June 3-17, Baptist Church, V. J. Vork, pastor. *Stucky*

Indiana

LAFAYETTE: June 6-17, Lafayette Gospel Mission. *McAllister*

Iowa

MARATHON: June 24-July 1, Evangelical Free Church, D. L. Foster, pastor. *Nelson*

SIoux CITY: May 27-June 3, Billy Sunday Tabernacle, Glee Lockwood, pastor. *Levin-Findley*

Michigan

CASS CITY: June 3-10, First Baptist Church, R. G. Weckle, pastor. *Long*

FAIRVIEW: June 25-July 15, Camp Barakel, Holman Johnson, director. *Long*

GRANDVILLE: June 18-24, Maple Hill United Brethren Church, Harold Green, pastor. *Long*

OAKLEY: June 11-17, Bible Protestant Church, George Merton, pastor. *Long*

PULLMAN: May 20-June 3, Bible Church, Edsal Grandmason, pastor. *Cherdin*

SARANAC: June 20-July 1, Galilee Baptist Church, Fred W. Dickinson, pastor. *Threlfall*

ZEELAND: June 19-July 8, Tent crusade. *Auger*

Minnesota

ST. HILAIRE: June 12-17, Mission Covenant Church, J. H. Bowman, pastor. *Nelson*

SOUTH INTERNATIONAL FALLS: June 5-10, Mission Covenant Church, George Wold, pastor. *Nelson*

WASKISH: May 27-June 3, Baptist Church. *Nelson*

Missouri

PALMYRA: June 18-22, Camp Inlow, youth camp. *Conner*

Ohio

BERLIN: June 17-24, First Baptist Church, Earl Miller, pastor. *Levin-Findley*

NEW LYME: June 3-10, New Lyme Baptist Church, J. Arthur Graydon, pastor. *Leininger*

SPRINGFIELD: June 10-24, Maranatha Baptist Church, John D. Street, pastor. *Cox*

STOWE: June 5-17, Stowe Calvary Chapel, James Shoe, pastor. *Miller*

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CHETEK: June 3-17, Union tent campaign. *Crusade Trio*

EAU CLAIRE: June 10-24, Conservative Bible Church, Lawrence Oman, pastor. McCone

PHILIPS: June 18-July 1, Union tent campaign. *Crusade Trio*

RACINE: May 22-June 3, Grove Avenue Baptist Church, D. Opfer, pastor. Auger

WEST California

FRESNO: June 3-17, Fresno Rescue Mission. Laurie

GRANADAD HILLS: May 27-June 3, Woodley Avenue Baptist Church, Lowell Humphries, pastor. H. Anderson

Oregon

HOLBROOK: June 24-29, Holbrook Community Sunday School. Wills

JEFFERSON: June 10-15, Talbot Community Church, Wayne W. Carr, pastor. Wills

Washington

OAK POINT: June 17-22, Oak Point Community Sunday School. Wills

SEATTLE: June 15-22, American Baptist Convention. H. Anderson

WISHRAM: June 3-8, Wishram Community Church, Robert Seng, pastor. Wills

CANADA

VICTORIA, B.C.: May 23-June 3, Victoria Alliance Tabernacle, C. R. Alton, pastor. Sutura

GRAND MANAN, N.B.: May 27-June 10, White Head Baptist Church, Reuben Wicks, pastor. Yost

LUDLOW, N.B.: June 3-17, United Baptist Church, James Shanks, pastor. Russell

STONEY LAKE, ONT.: June 29-July 7, Birchmuir Lodge Bible Conference, Russell Cooke, director. G. Anderson

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A Christian Look At the World's Religions

(Continued from page 55)

thirteenth article of faith of traditional Judaism. Modern Judaism is vague and very uncertain about life after death. Many Jews reject the physical resurrection of the body, but teach survival in one's children, or as an influence.

Q. Is it true that many intelligent Jews secretly acknowledge that the Lord Jesus Christ is the promised Messiah?

A. Some prominent Jews are "almost persuaded," while others definitely believe in the Lord Jesus as their Messiah, yet are afraid to take an open stand for Him.

Q. In view of the persecution which Jews have suffered at the hands of professing Christians, what is the attitude of modern Jews toward Christians today? Do they distinguish between nominal and sincere Bible Christians?

A. Most Jews are immigrants from Europe where anti-Semitism was often identified with Christianity. It is natural therefore for the Jew to have an unfavorable view of Christians. But many Jews today realize that not every Gentile is a true Christian and that earnest Bible-believing Christians are generally friendly disposed toward the Jews.

Q. What is the biggest stumbling block in the way of individual Jews' acceptance of Christ?

A. There are a number of obstacles in the path of the Jew toward acceptance of our Saviour. These are some main difficulties: the Virgin Birth, the Trinity ("making himself equal with God" John 5:18), and ignorance of, and unbelief in, the Word of God. But the greatest hindrance is the Christlessness of many so-called Christians.

Q. Are there many Jews who are turning to Christ in these days?

A. More than at any time since the days of the apostles. Spiritual restlessness and hunger, and the widespread dissemination of the gospel are partly responsible for this.

Q. Are cults successful in recruiting Jewish converts?

A. The spiritual hunger of the Jew, and his lack of training in the Word of God often draw him into cults such as Christian Science. Others are influenced by Roman Catholicism, and Seventh Day Adventism.

Q. What can the average Christian do to help Jewish people come to a saving knowledge of Christ?

A. The spirit of his Lord must shine through his life. The Christian must bear a personal, loving, intelligent, and humble testimony. He must travail in prayer for the Jewish people, and help those who faithfully witness to them on Christ's behalf. **END**

June, 1956

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Institute and Alumni

HERBERT LOCKYER, JR., Editor

Takes New Post



PHILIP R. NEWELL is planning to devote all of his time to the Bible teaching ministry as a member of the Extension Staff of Moody Bible Institute. Since 1951 he has carried the responsibility as dean of Student Affairs at MBI. Previous to this he served as director of Moody Correspondence School, and also as sales manager for Moody Press.

Mr. Newell will conduct Bible classes in various cities similar to his Milwaukee class, which has been well attended for the last five years. He will make his home at Gull Lake, Mich., but his engagements will be made through the Extension Department of the Institute.

Moody Chorale Conducts Successful Tour

During its spring tour the fifty-voice Moody Chorale visited twenty-two cities in the southeastern states and ministered to over 11,000 people.

In many areas the Chorale was appearing for the first time, and the southern people responded in a most encouraging manner to the music presented so well by our students.

It was an honor to sing in the historic First Baptist Church of Atlanta, Ga., for it was in this church that the Southern Baptist Convention was organized.

At St. Petersburg, Fla., an overflow crowd greeted the Chorale in the Junior High School Auditorium; and at Hazard, Ky., the people listened spell-bound, for it was the first time a choir had ever visited this section of the country.

In many areas meals and accommodations were provided by former students; some four hundred alumni attended the various concerts. The Chorale members also had opportunity to sing at Bryan University, Dayton, Tenn., and Tennessee Temple College in Chattanooga.

Missionary-Minded Alumni Pastors

The missionary emphasis of Moody Bible Institute is not only seen by the many former students who sail for the mission field each year, but also in the zeal of alumni pastors who are responsible for the leadership in missionary-minded churches.

The following list names fourteen of these pastors, and the number of missionaries who receive either full or partial support from their churches.

Pastor	Church	Missionaries Supported
J. Allen Blair, '38	Memorial Presbyterian, St. Louis, Mo.	32
S. L. Boehmer, '33	Calvary, Toronto, Ont.	39
Harold DeVries, '31	Winnetka Bible, Winnetka, Ill.	16
T. Richard Dunham, '24	Calvary Baptist, Findlay, Ohio	12
H. A. Keithley, '20	Berean Baptist, Grand Rapids, Mich.	26
William E. Kuhnle, '35	Garfield Avenue Baptist, Milwaukee, Wis.	29
Roy L. Laurin, '21	Eagle Rock Baptist, Los Angeles, Calif.	35
Albert Lindsey, '31	First Presbyterian, Tacoma, Wash.	32
William McCarrell, '12	Cicero Bible, Cicero, Ill.	30
Sam McDill, '40	Christian Fellowship, Hammond, Ind.	31
Elmer Palmer, '18	Judson Baptist, Oak Park, Ill.	46
Lloyd Peterson, '33	Emmanuel Tabernacle, Seattle, Wash.	27
Harlin J. Roper, '22	Scofield Memorial, Dallas, Tex.	29
John S. Wimbish, '43	Calvary Baptist, New York City, N.Y.	40
TOTAL—14 churches		424

Moody Monthly

Distribution of Alumni By Mission Boards

A survey recently made of Institute records between 1946 and 1953 disclosed that complete information was on hand for 885 former students who had sailed for the mission field during those years. They are distributed as follows:

Interdenominational Foreign	
Mission Association	54%
The Evangelical Alliance Mission.....	13.2%
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Wycliffe Bible Translators.....	6.5%
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China Inland Mission.....	1.7%
Thirty other I.F.M.A. Boards.....	7.2%
Denominational Boards	16.7%
Other Interdenominational	
Missions	11.7%
General Association of Regular	
Baptists	9.5%
Mid-Missions	5.6%
Other G.A.R.B.	3.9%
Boards Not Known.....	6.1%
Independent Missionaries	2 %

In keeping with these remarkable figures, Dr. S. Maxwell Coder, the dean of the Institute, reveals that during 1946-1952, 1,739 students were graduated and 896 names added to our foreign missionary roster. Thus, the percentage of missionaries to graduates is more than 51 per cent.

Come to Moody Week

Friends of the Institute are reminded of the three special opportunities for MBI Bible teaching, inspiration and fellowship at Moody Bible conferences during July.

The three Moody conferences will be held at Montrose, Pa., July 4-8; at Winona Lake, Ind., July 15-22 and at Ocean Grove, N.J., July 24-28. Speakers will include Dr. William Culbertson, Dr. James McGinley, Dr. J. Allen Blair, John Haggai, Arthur Glasser, Dr. Fred Schwarz and Kenneth Bouton. "Sermons from Science" will be a highlight at Ocean Grove.

Detailed program information may be obtained by writing to the Alumni office.

News in Brief

► Angelyn Dantuma, dean of women at MBI, has been elected president of an organized group of deans of women of Bible institutes, Bible colleges, and Christian liberal arts colleges.

► Walter Carlson, assistant to the director of radio station, WMBI, recently spent a month in Venezuela, South America, visiting two sisters who are missionaries in Venezuela. He has gathered some interesting and valuable material by tape recording for use on WMBI.

► MBI has been honored recently by visitors from India, South America, and Australia, which again emphasizes the

CONFERENCES AND CAMPS

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fact that Moody Bible Institute is known around the world.

► Libraries of Moody Colportage books have been placed on one hundred and twenty ships that have docked in San Francisco in the past several months. Other ports around the globe are being contacted with the possibility of placing additional libraries on ocean freighters for seamen whose home is on the waters.

► Arrangements are being completed to print a million tracts for the Arabic-speaking world, a project of the Colportage Department.

You, Too, Can Be a Witness!

(Continued from page 17)

witness for you, but can you let it stop there? Remember, the Samaritan woman left her water pot and ran to tell her acquaintances about the One who had told her all that ever she had done. Her changed life told her story all right, but she could not help witnessing with her lips as well.

♦ WITNESSING is not so hard if you earnestly pray about it. And as you pray, remember that God prepares souls for just the words which only you can speak. Be watchful, however, not to fail the souls God has prepared in answer to your prayer. Dona Chavala of Guatemala, longingly waited to be invited to attend gospel meetings just starting in her town. Being a shy Indian woman, she hesitated to ask what the meetings were about. One day she got a neighbor to go with her to a Christian's home to buy honey. She made her purchase, but no invitation to the meetings was given.

On another day she bought a penny's worth of flowers from the pastor's wife, but still no invitation. Again, she purposely gave lodging to a visiting evangelist. But even he let a whole day go by before he mentioned the services to this longing soul. To everyone's surprise, at their first hearing of the good news, Dona Chavala and her whole family accepted the Lord! Thus, three Christians, although anxious to be witnesses, had overlooked opportunities to speak promptly to this prepared woman.

Quite different was the experience of Don Manual of Panama. A missionary visiting his auto repair shop for a new tire invited him to go in the missionary's car to a meeting in another town that night. Don Manual had been longing for some kind of peace. Always in his heart there was the desire to be going somewhere to ease the unrest of his soul. Even though he had all that would normally satisfy a man of the world, he had come to feel that life wasn't worth living. Don Manual accepted the missionary's invitation and that night found rest for his soul. Then immediately he became a witness to all around him of what the Lord had done for him.

♦ As timid as I am, I can testify that over and over again opportunities to

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witness have been laid at my feet when I have prepared the way with prayer and have gone out with a true desire to help someone to see the beauty and power of my Lord. The story of one night's trip on a train in the United States will show how easy it can be.

Some Catholic sisters seemed friendly, and the younger one, left alone, engaged in conversation with me. It was easy to tell her of Christ's love and my certainty of salvation. The older nun, returning, quickly hurried the other one off, but before she followed meekly down the aisle, she pointed upward and said softly to me, "We'll meet up there."

Later, in the washroom I encountered a sad-looking foreigner. I addressed her brightly with a few words about the journey, but she replied haltingly that she did not speak English. So I tried Spanish. In relief she poured out her loneliness to me in that language. I learned that she was from Guatemala and at once we were on common ground. Almost before I knew it we were talking about the gospel.

This after all is the heart of doing "personal work." Cast off your fear and simply obey Christ's command to be a witness of the great things He has done for you. **END**

Blast of the Terrible Ones

(Continued from page 24)

the Holy Ghost and to keep back part of the price of the land?" (Acts 5:3).

The Greek word for "filled" in this verse is *pleroō*, and it means "to level up a hollow, to cram, to fill (up)." In other words, because he was not filled with the Spirit, there was a spiritual vacuum in Ananias' heart.

Satan, seeing his advantage, and with Ananias' yielding and co-operation, immediately "crammed" himself into his heart (which is true of the unregenerate man, according to John 8:44: "Ye are of your father the devil"). But note the tense and action: "Why has Satan taken possession . . ." Evidently the reason Satan had taken possession was because Ananias had first given ground.

♦ WE may ask: how is such a Satanic "filling" possible in one of God's children? Man is a trinity, according to Scripture—spirit, soul, and body (I Thess. 5:23). When an individual accepts Christ, the Holy Spirit takes up His abode in the believer. All Christians have the Holy Spirit, but all are not filled with Him—hence the command to "be filled." And any area in the Christian that is not filled with the Holy Spirit is open territory for the work of demons.

Another striking illustration of Satanic invasion into the life of a believer is pictured in Matthew 16:23:

"But he [Jesus] turned, and said unto

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Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men."

What happened here? Simply this. Jesus looked at Peter, but He addressed Satan. Our Lord with perfect discernment and perception recognized that the voice which came from Peter was of Satanic origin. It came from within him. Peter was expressing thoughts that were contrary to God's thoughts. And Jesus revealed the identity of the person behind the spoken voice.

Notice again: "He turned and said to Peter [not a spirit alongside Peter], Get thee behind me, Satan." Satan was not operating by remote control, but from Peter himself. It is evident from this conversation that Satan had made an inroad into one of the Lord's own disciples.

We are helped greatly in understanding how this can be by Paul's admonition: "Neither give place to the devil" (Eph. 4:27).

The Greek word for "place" is *topos*, meaning "a spot [general in space but limited by occupancy]." It is possible, therefore, for believers to turn a particular area of their lives over to the powers of darkness. But thank God, these demons are limited by an Occupant, the blessed Spirit of God!

The Scriptures are very plain as to the occupancy of the believer by the Holy Spirit of God. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (I Cor. 3:16, 17).

Two words in the New Testament are translated "temple." One is *hieron* and means "the entire precinct or the temple as it stood, the whole of it." The other word for temple is *naos*, and it denotes "the central sanctuary itself"—not the whole temple with all its precincts and courts, but the inner shrine, the very Holy of Holies which was the dwelling place of Deity.

✦ LET US consider for a moment this inner sanctuary of God. It is pictured in the Old Testament in the tabernacle, God's place of worship. There were, of course, the outer court and enclosure. It was necessary to cross the court and enter the Holy Place. And beyond the Holy Place was the Holy of Holies, where rested the ark of the covenant with the overshadowing cherubim and the Shekinah glory shining.

This Holy of Holies was the *naos*, the inner sanctuary. To God's ancient people it was the place of divine manifestation and activity. It is this inner shrine, the dwelling place of God in the "temple" of the believer, where Satan is stopped—"limited by occupancy."

But up to that point Satan, when "given place," can do terrible damage, and it is of this the Scripture speaks in

I Corinthians 5, Matthew 16, and Acts 5.

Any area in a life where Satan is working is bound to be defiled. It must be remembered, however, that in all his defiling work in the life of a believer, he cannot rob him of his eternal welfare, or enter that central citadel. So it is quite clear that a believer cannot be possessed by demons in the same fullness or in the same sense as an unbeliever.

In believers Satan is definitely limited to those areas of the life which are not under the control and possession of the Holy Spirit. But where he is not resisted he does make inroads, and in conducting his wicked warfare he calls on all hell with its principalities and powers to carry on the assault.

✦ SATAN is an usurper and an intruder. He can be "ethical" or "unethical" as the occasion demands, but he will get in his blows whenever the guard is down. A good picture of these usurping tactics is found in Nehemiah 13:7-9.

Nehemiah had returned to Jerusalem after visiting in Babylon for a period of two years. He discovered that during his absence, Tobiah, who was an enemy, had moved into the outer court of the temple. It had to be cleansed, so Tobiah was driven out and his furniture removed.

But how was the temple defiled? The answer is found in verses four and five of Nehemiah 13.

"And before this, Eliashib, the priest, having the oversight of the chamber of the house of our God, was allied unto Tobiah: And he prepared for him a great chamber, where aforetime they laid the meat-offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which was commanded to be given to the Levites, and the singers, and the porters; and the offerings of the priests."

The fact of the matter was that the priest, Eliashib, was careless in watching over the temple, and the enemy got on the inside. As believer-priests (Rev. 1:6) we must not be careless as was Eliashib. Wherever the believer fails to "walk circumspectly" and "watch thereunto" (Eph. 5:15, 6:18), the devil can move in and set up housekeeping.

The room which Tobiah was in was to be used for the meat-offering which is expressive of the purity and holiness of God, for the ministry of prayer, and for the place where the tithes were to be brought in for God's work. It was this part of the temple which had been defiled by the presence of the enemy.

It is our job just as it was Eliashib's to see that no part of God's temple is in any way defiled by us through carelessness, ignorance or rebellion, and more particularly since that temple is our own body.

("Light in the Darkness," the third and final article in this series on demonism, will appear in the July issue.)

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HAZEL GODDARD, Editor

Supplement



Love, Honor and Pray →
DON PATTEN—beginning a new story

NEXT MONTH

With the eyes of the world focused on the coming political conventions, Christians, young and old, must decide what part, if any, they are to have in the situation. Don Rosenberger, director of Christian Youth Crusade in Washington, D.C. discusses the problem with us next month.

Are You Redeeming the Time? What does it mean to "redeem the time?" What do the Scriptures have to say about it? How can you make the best use of your time? These questions and others will be answered in this article by Betty Moffet.

Contrary to popular belief, not all missionaries are paupers. In fact, one was a millionaire! Don't miss this challenging true story about one of the great servants of God . . . *Millionaire Missionary*.

It Happened Like This

By Nathanael Olson

I'll never forget Sid Smith. He was a comedian-type of a fellow, big-bodied, and certainly big-mouthed. Although he gave me a giant dose of teasing because I was a Christian, Sid really liked me, and I liked him.

My heart was burdened for other teenagers just like him, with whom I rubbed shoulders in the Yorkton Collegiate Institute, a high school in Saskatchewan, Can. How could I reach these 500 and more students? I prayed for them but still I wanted to see them definitely reached by a gospel message.

In an unusual way God gave me the desire of my heart, and used fun-loving Sid in His plan. It so happened that Sid discovered that I carried many tracts in my suit coat, which I usually hung up in the cloak room. For a joke, he'd take some of the tracts from my coat, and with a smile on his face go out in the hall at recess time, hand these tracts to the students, and say, "Read these carefully, please," or "Read these prayerfully."

Because Sid was a Jewish fellow, they enjoyed the joke of his giving out Christian literature. They might have refused them from me, but they took them from Sid.

God used my prayers and tracts all right, then threw in Sid for good measure! Truly, "He works in mysterious ways." END

Do you have a true experience . . . testimony . . . an unusual blessing that you would like to share with our readers? Keep it short, to the point, and send it to YOUTH SUPPLEMENT, 820 N. LaSalle St., Chicago 10, Ill.

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"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 41:10).

TEEN TIP-OFF

from your YS Editor

WELL, friends, this is the big month for many of you. You are going to march down the aisle when your name is called and receive that hard-earned diploma. You will be numbered among the graduates of your high school, your name will go on the alumni list, and you will pass by an important milestone in your life.

Looking forward to graduation as you are, are you planning to return to high school next year? What I mean is, you like it, don't you? You've worked hard to become a part of the school and all that, so why not return next year and really have a good time and enjoy it? You won't have to study, for you've finished with that—you can just fool around and enjoy life. Then, if you want to, go on back the next year and do the same—and the next and the next.

Sounds crazy? Sure it does. It would be crazy for you to do such a thing. You have made the grade. You have been graduated and now you are to go on to better things. There is more—much more—for you to learn and to do. Even if you do not go to college you will learn much in your trade or in your work. You will learn about life. Why, in just one more year you will feel so far beyond high school days you would feel out of place if you went back to the old alma mater.

Yes, high school graduates wouldn't think of just staying there at school and marking time. Yet, many of them who are Christians are doing that very thing in their spiritual lives! They know the Lord, either from childhood or from a more recent conversion, and they have been content to stay right there. They have camped on the steps of their conversion and are not one bit farther along in Christian knowledge and experience than they were the day they were born again!

This month you will be reminded of, and challenged with, the prospects of the future. If you have good speakers you may be inspired with a sincere desire to get out into the world and do a job. But you can be filled with enthusiasm, you can go to a good college, and make the honor roll. But if your spiritual life lies dormant, your life will be as out of place as it would be if you were still hanging around old "Central" High.

There is only one way to lick the situation. First, admit your spiritual condition. Then, asking God's help, decide to do something about it. Regardless of the vocation to which you feel called you must realize that Christ has called you to a higher calling, as Paul tells us in Philipians 3:14: "I press toward the mark for the prize of the high calling of God in Christ Jesus."

Just as your vocational training requires a day by day preparation, so does your "higher" calling. There is absolutely nothing that can take the place of a daily walk with God which comes through reading His word and spending time with Him. You've heard that over and over, haven't you, so that it almost gets old. How long is it going to take, then, to convince you that that is the answer you are looking for, and that without it you simply cannot make the grade spiritually?

Believe me, there is nothing more thrilling than to see a young person finally get hold of the truth of the daily walk and to watch him grow spiritually by leaps and bounds. It is almost as if God in His grace is allowing him to make up for lost time.

Such a fellow or girl, regardless of the vocation he chooses, is bound to make an impact in life—not only in this world but for eternity! Let it be you!



YOUTHGRAM

Youth in action cross-country

By JACK DANIEL

» Basketball Evangelism moves southward this summer as Taylor University's Coach Don Odle leads the fourth Venture for Victory team on a tour of Central and South America. The team includes 10 top Christian cage stars from large and small schools who will play many of the better amateur teams throughout Brazil, Guatemala, Panama, Colombia, Argentina, and Paraguay, ending with Youth for Christ's Pan-American Congress of Youth Evangelism at Caracas, Venezuela in August.

Discounting the between-halves evangelism (which they will not do) the team would show up well in almost any collegiate competition because of the strictly all-star makeup of the squad. George Selleck of Stanford University, smallest man on the team at five feet eight, was the giant Pacific Coast League's leading scorer, played in the East-West game, and is one of the best small men in American basketball history. Jerry Miller and Jerry Truax of Wheaton's fine team will be two of the big men on the tour. Ken Stark and Joe Grabill represent Coach Odle's own Taylor U. team.

They play to win, both games and souls. In their previous jaunts to the Orient, Venture for Victory squads beat the best that Japan, Formosa and the Philippines had to offer, and witnessed to the thousands who crowded the makeshift stadiums and dirt courts. Most of their games will be played in Brazil, where Don Granitz, former Taylor football coach, is now a missionary. Granitz is one of half a dozen former Venture for Victory team members who played basketball on the mission field and who went back to stay.

» Ten Years of Word of Life summer ministry will be celebrated this year as Dr. and Mrs. Charles E. Fuller help Jack Wyrzten open the summer season June 23. What started as a youth program has branched out until it takes in all ages in three separate conference programs. Word of Life Island on Schroon Lake in the Adirondacks, is the youth conference center for ages 14-25; Word of Life Inn is built to take care of adults and families, while the Word of Life Ranch is a western style boys and girls camp.

» Graham Boosts India Teens. Billy Graham brought back from India word that that nation's teen-agers are vitally interested in doing something about evangelism. The famed preacher told of how a group of teen-age girls worked for weeks digging out a stadium for one of his meetings at Kottayam in Travencore. Using baskets and crude implements they built a stadium later filled by more than 100,000 people, Graham's largest crowd on his nine-week tour through the East.

» Young Covenanters to Europe. Some 100 members of Covenant Youth of America will attend the annual meeting of the International Youth Assembly at Dassel and Siegen in West Germany during August. Travel plans call for departure from New York by ship with return by plane. The group will tour through Scotland and England, Holland, Germany, and Sweden. Convention delegates, expected to number 350, will hear messages on such subjects as "The Cost of Witnessing," "You Must Be Born Again," "Is God Concerned About Me?" and "Am I My Brother's Keeper?"

Love, Honor and Pray

*There are practical reasons
for unhappy marriages.*

For the Christian there is a plan that works.

By Catharine Brandt

IN 1955 over 400,000 married couples in the United States obtained divorces. How many of these were Christian couples is unknown. Certainly some of the 400,000 divorces granted were to Christians. And certain it is, too, that they never intended their marriages to fail.

The furthest thought from most couples' minds when they stand before a minister and witnesses to be married is that their marriage will end in divorce. Especially is this true of Christians. Each Christian young person is certain that his marriage will last. And it will last if Christ is the Head, the final Authority in the home.

Besides making sure that Christ is the Head of your home, young people, you can take three words with you, the daily practice of which will solve many problems and enrich your marriage.

Love, honor and pray—these are the three. But these words will be meaningless unless you put Christ first in your home.

Lois failed right here when she started dating Bob, a boy of another faith. The dates grew closer and closer together. Finally, she realized she loved Bob, and closing her mind and heart to her Christian principles she married him.

Now ten years later, Lois is heavy-hearted. She goes alone every Sunday morning to the church she grew up in. She comes in late since she must wait to use the car until Bob and their two children return from his church. Lois *loves* her husband, she *honors* him, she *prays* earnestly, but she cannot worship God in his church. She knows now she acted out of God's will when she married him.

Sometimes we read statistics showing that the first, the fourth, or the seventh year holds the most dangerous threat to the solidarity of a marriage. But the year that holds the greatest threat is the year you start pulling against each other instead of together. The minute a young couple forgets the "togetherness" of marriage and thinks only of "me" or self, danger is present.

And so, I say, a good preventive for selfishness in any marriage is the daily practice of these three—love, honor and pray.

The importance of love is emphasized many times in the Bible. In Proverbs 12:12 we read, "Hatred stirreth up strife: but love covereth all sins," and in Proverbs 15:17 we learn that it is better to be poor with love than rich with hatred.

Jesus' life was an expression of love. Over and over in the epistles Christians are told to love one another. Poets and authors through the ages have written of love. In Bartlett's *Familiar Quotations* more listings are given under the head-



Christian young people can be sure their marriage will last. Lambert

ing "love" than any other word. What is this but the evidence of the human need for love?

True love in marriage is evidenced not only in the marriage relationship but in every other aspect of the home life. The husband shows love in providing for his family. The wife shows love in service—washing, ironing, sewing, cooking, cleaning. Often in our present economic order, where the young wife works while her husband is finishing his schooling, these tasks are shared. And that's a fine thing. Shared work blesses any marriage.

But not only must love be shown in deeds, it must be expressed by sincere praise and by the actual avowal of love. It's fun to be taken out for dinner if the budget will allow it. Most women would be just as happy with an unexpected "I love you."

In Ephesians husbands are told to love their wives even as their own bodies (5:28). If, then, you would have your marriage be a happy one, make sure you understand the implications of the word "love."

When Ephesians tells the man to love his wife, it also tells the wife to respect, to honor her husband, for he is the head of the wife. Oh, not just the "boss," the one who does the dictating and spends all the money. Take another look at Ephesians. "For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body" (5:32). The husband must be worthy of honor and love his wife even as himself.

Dr. Bob Jones, Jr., said in a sermon one time, "The hardest thing one does is to bring one's will into subjection to another's." And yet that is what God has commanded. This preacher went on to say, "It is love that makes this possible."

If the husband loves his wife as his own body, the wife will honor the husband as her own body.

One of the facets of marriage that takes most of us by surprise is that men are essentially different from women. Not just different physically, but different in their approach to almost any situation.

To most men a home is a place to eat and sleep, a place of comfort and convenience. And what difference does it make if his shoes are beside the chair in the living room or his coat flung over a chair? Isn't he going to put them on later or anyway tomorrow? Not so to the wife. To her, home usually represents the expression of her creative ability and a pair of size eleven oxfords in the middle of the living room floor does a lot to spoil the total effect.

Men are different from women in their traits of endurance, patience and foresight. This essential difference is not only the basis for the attractiveness of each to the other, but it is also the cause of many of the quarrels of marriage. The anecdotes we laugh at, the

[Continued on page 74]

EDUCATION A KEY

1955 Commencement address given by Pat Walsh

just a few months after Pat found the

Lord ["Cut Loose to Christ," May Y.S.].

HAVE you ever been locked out? Embarrassing, isn't it? Keys are pretty important. Yet, there are other keys besides those in your pocket. Keys that are just as essential.

Education is one of these keys. It is a key for earning a living, for parenthood, for being a good citizen, and for running our democracy. We have received a basic education for all these things. Some of us are through with school, some will go on to technical school, and some of us will enter college.

Yet, for all these things we have received a basic education. We are very thankful to our teachers, faculty, and all those who have helped to give us the learning we now have. Our parents and teachers have worked hard to give us this education and words cannot express our deep feeling of gratitude.

But is this education enough? In our baccalaureate service Mr. Smith mentioned that man has a purpose—a purpose that God has for us, which we must fulfill. In this purpose or other realm in our life, education is also important. The big question is—is the education we acquire in school enough to fulfill the purpose God has for our lives? We also need the education of God's Holy Word.

The Bible tells us in II Timothy 2:15, "Study to show thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the word of truth." So you see, God not only wants us to educate ourselves in academic schools, but also in His Holy Word. We often wonder how we can fulfill the purpose He has for us. Tonight I am going to tell you what God says about it.

First of all, we must be saved or "born again." God tells us this in the Gospel according to John 3:7: "Marvel not that I say unto thee, Ye must be born again." But God not only tells us we must be born again or saved, but He also tells us

how in Acts 16:31, where He says, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Hasn't our God made it simple? All we have to do is believe in Jesus Christ.

Then after we have accepted Jesus Christ as our personal Saviour, the second step in fulfilling this purpose, God says, is to give ourselves over to Him for His service. He tells us this in Romans 12:1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." We must give our lives completely over to Him.

When we have accepted Jesus Christ as our personal Saviour and given ourselves to Him for service He is ready to use us to fulfill our life purpose. In Romans 12:2 He tells us how these lives are to be lived out:

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

We as the people of this world may be so thankful to God because, as great and powerful as He is, He is willing to use each one of us personally in His service.

This religious education we need to balance our formal education is not up to the school. The school's job is to educate us in the academic field; it is the responsibility of our churches and homes to teach us thorough knowledge of God's Word and of Jesus Christ. Until this job is done our educational system will never be balanced.

Our desire as the graduating class of 1955 is that in receiving this balanced education the purpose of God might be fulfilled in the life of each one of us. Thank you. END

Christian Literature . . . At Their Fingertips

By Louise Harrison McCraw

There are thousands of blind young people in the United States.

They need and want Christian literature—some are getting it.



In the army of the handicapped the young people deserve the very best in Christian training during their formative years.

June, 1956

IMAGINE yourself as having lost your sight and being forced to learn Braille so as to go on with your schooling and with your outside reading. Because of your handicap, you cannot do many things other young people do and as soon as your homework is done you wish for an exciting story . . . maybe a missionary biography, a Christian novel, or a devotional book. This is the experience of many young people all over the world today.

But what happens when they go to their own school library (there is at least one school for the blind in almost every State) or any of the regional branches of the Library of Congress? Except to a very slight degree, the librarian will not be able to grant your request for Christian literature.

This is not strange because these are public schools and public libraries, supported by government funds, and it is not the business of the U.S. government to promote evangelical books. They have many helpful books on history, science and literature but little in the realm of religion which an evangelical Christian would desire—except, of course, the Bible.

Stretch your imagination a little further and put yourself in a school for the blind where suddenly someone appears and offers you Christian books to read. That "someone" came from the Braille Circulating Library in Richmond, Va., whose business it is to send out Christian [Continued on page 74]



The whole thing began when Don met Billy one Saturday morning in the corner drug store.

Don is a regular fellow
who gets into
all kinds of trouble
just because his buddy
needs help with his girl.

DON PATTEN

By Hazel Goddard

It was not that Don Patten had more self-confidence than his buddies, but things simply came easy for him. That is why Tuesday night, the night before the English exam, found him out in the garage simonizing the family car instead of cracking the books like Billy and the others. In fact, if the truth were known, Don was not even thinking about the English exam. He had more important business to think about: Sandra.

Everything Don did or thought lately centered around Sandra. He knew he should snap out of it, for Sandy was the one girl he could not fall for. He had known Sandy ever since their freshman year but she had been tied up with Jack, going steady, and then with Billy, so it wasn't until she broke up with Billy that Don had started dating her.

It was funny how that happened. Don was still trying to figure it out. It had all started that Saturday morning when Billy met him in the drug store.

"Don, I've gotta talk to you." One look at Billy and Don knew it was something plenty important, so he was not surprised when Billy added, "It's about Sandy."

Don looked puzzled, and with an exasperation he could not hide he demanded, "Why don't you forget about her, Billy? She's not worth it!"

"Wait a minute, Don. Don't talk about Sandy that way!" There was anger in Billy's voice.

"Billy," Don was serious, "you know I've nothing against Sandy. It's just that no girl is worth getting that upset about."

There was bitterness in Billy's voice as he looked past Don and remarked, "You're a funny guy, Don. You're the best-looking guy in school, the girls really go for you, but you don't like them."

Don was on the defensive. "Of course I like girls. It makes me sick, this talk

about me being a woman-hater. I like them all right but I can't see that they're important enough to get a guy all messed up!"

"You've never been in love, Don." There was something in Billy's eyes that puzzled Don. They told him that Billy knew something about life that Don didn't. "Maybe that's love," Don thought, "but if it gets a swell guy like Billy acting like a chump, it's not for me."

It was as if Billy had read his thoughts. "It's because you're like you are that I want you to do something for me, Don."

"Now wait a minute! What's up?" Don was skeptical.

Billy was hesitant as he answered. He didn't know how Don would react. "You know why Sandy broke up with me? I got too serious. It was that way with Jack, too."

"So?" Don was waiting.

"I really think Sandy cares for me but she's afraid of getting too serious while in high school. I think if I could just keep her away from the other guys until June I might stand a chance. We're both going to Rock Haven Camp for the summer."

Don was puzzled. What was Billy driving at? "You know you can't keep her from dating, Billy."

"That's where you come in."

"Where I come in? What do you mean?" Don's voice was a mixture of surprise and suspicion.

"I want you to date Sandy." Bill hurriedly continued before Don could interrupt. "Naturally Sandy wants to have fun and go places. She should. But if you'd go with her she'd be safe. Besides, you're my buddy; I trust you."

Don stared at Billy, then laughed as if it were all a big joke. "Boy, that's a hot one! I should date Sandy to keep her safe! What do I look like? And what makes you think Sandy would want to date me?" Don stopped laughing and grew serious. "It's no go, Billy."

Billy was desperate as he argued. "But Don, why not? I've thought it all through. You date anyway, so why not date Sandy? She's swell company and lots of fun. Then, when it gets around that you two are dating steady, other guys won't ask her, and when June comes she'll leave for camp and no one will know about our little plan. Please, do it for me, Don."

There was something about Billy that made Don feel sorry for him; but it made him mad to think a girl, one single girl could make Billy like this. He wished he could make him see how silly it was. He decided to try. "Now listen, Billy, you are all messed up over Sandy. You're not thinking clearly. Let's figure it out. You say you think Sandy cares for you but doesn't realize it. Okay. So, let her date the guys and if it's really you she likes, that's a good way to find out."

"I can't stand the thought of Sandy out with some of the guys. She's a swell kid, Don, but she's young. You know how fellows like Larry, Bunk and Joe would get around Sandy. They drink and there might be an accident." There was desperation in Billy's voice. "Don, I wouldn't be able to sleep or anything if I knew Sandy was out with those guys."

Don looked steadily at Billy before he answered. For the first time it occurred to him that this wasn't completely silly. He admired the concern Billy showed for Sandy. "Billy, you really think a lot of her, don't you?"

"I'm in love with her, Don." Billy looked Don straight in the eye as he said it.

Don thought, "Billy's too young to know anything about real love, but if he thinks it's that, it is real to him." He took hold of his friend's arm as he got up. "When do you want me to start?"

"Right away, Don." Billy's eyes showed the gratitude he felt.

"Remember though, fella. Sandy might refuse. You know, I don't operate like

Together with other stories, "Don Patten" is in book form under the title, "Somebody Else's Girl, and Other Stories." It is used here by permission of the publisher, Moody Press, Chicago.

most of you do. There are places I don't go and things I don't do. Sandy might not like it." There was a sincere ring to Don's voice.

"You don't know Sandy. She's never run around like most kids have and that's why I want a guy like you to date her."

So that Saturday morning Don had agreed to Billy's plan. Now, two months had gone by. Two months of dating Sandy regularly. They had had a swell time. Everything that Billy had said about Sandy was true. She was a keen girl and everything had been fine until that night at the skating rink. Don rubbed the fender of the car harder as he remembered it.

His church had rented the rink for the evening and everyone was having a super time. Don was skating with Sandy when suddenly, without warning, he realized it was not just a girl's hand he was holding. It was Sandy's hand! He looked down at her and when she smiled it went right through him. He couldn't help squeezing her hand tighter, and from that instant everything was different. He found himself resenting other fellows skating with her and was jittery until she was back with him.

On the way home Don was strangely silent. Sandy noticed it and asked, "What's wrong, Don? You're so quiet!"

"Nothing's wrong, Sandy. I'm just thinking, I guess." Then he changed the subject. "Funny how you still feel you're on skates after a skating party, isn't it?"

"Yes. I had such a good time. You know I'm going to miss this fun this summer." Sandy was thoughtful.

"You'll have a swell time at camp. Almost wish I were going." Don was startled at own words. He hadn't even thought about going to camp this summer.

"Why don't you go? They need a life-guard. Billy is going, you know."

At the mention of Billy's name, Don froze up on the inside but his voice was matter-of-fact. "No, I'll stay home and work this summer."

That had been a month ago and even though Don had told himself dozens of times that it was crazy, he still looked forward to his dates with Sandy and found himself looking for her in between classes.

Now, as he polished the car for their date the following night, he tried to think this thing through. He admitted to himself that he liked Sandy plenty. He wondered how she felt about him, but he didn't dare to try to find out. He hated himself for even feeling as he did about her. But so long as no one knew maybe no harm would be done. What would Billy say if he knew?

The very thought of Billy made Don feel low. But what could he do? Stop dating Sandy? The thought of it left him cold. What if she'd date the other guys and start running around to dives with them? What if they'd teach her to drink? Something inside of Don tightened up and his heart pounded. What if she did go out with others? He thought, "Why, I'd go crazy! I couldn't even sleep." Suddenly Don stopped rubbing the car and stared at the shiny hood as he whispered, "I'm thinking about

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her just like Billy did! Why, this must be—foul ball! I'm in love with Billy's girl!"

♦ Don, old boy, livin' is wonderful again! No more school, or flunks, and a super summer ahead! What more can you ask?" Billy grabbed his friend's arm as they swung up to the drug counter.

Don's response was like a dash of cold water. "Yeah, it's over." Don knew Billy thought he was talking about school but Don was thinking of Sandy.

"Say, what's the matter, Don? You're not yourself!" Billy frowned as he looked at him.

Don grew panicky. What if Billy should guess how he felt about Sandy? He tried desperately to cover up. "Oh, I guess I'm a chicken because I have to stay home this summer and work. All the rest of the guys are going somewhere for at least part of the summer. The very thought of being cooped up somewhere in an office all summer grates me." He tore a straw into bits as he talked.

Billy broke into a big grin. He had a surprise for his friend and here was the time to spring it. "Got a deal for you, Don."

A suspicious look came over Don's face. The last deal Billy had for him had ended in a big mess. "What kind of a deal?"

Billy laughed at Don's expression. "Don't worry, guy, it's not Sandy this time." Billy suddenly became serious. "Boy, you sure were a swell friend to do what you did for me about Sandy. It worked, too! Just one more week and we'll be leaving for camp and I'll have my chance to win her over. By your agreeing to date her these weeks you kept the wolves away. Thanks, old boy!"

Don looked straight ahead for a second and absent-mindedly nodded to Vickie Sellers as she left the counter, then abruptly asked, "What's the deal you mentioned, Billy?"

"Deal? Oh, yeah. How'd you like to work at Riverview Pool this summer?" Billy could hardly conceal his excitement.

Don was puzzled. "Why, swell. Sure I'd like to, but guarding doesn't pay the kind of money I need. I've got to save this summer to help with expenses next year."

"Who said anything about guarding?" Billy was enjoying his surprise.

"Well, what then? I don't get it!" Don was impatient.

"Look straight ahead, fella, at the mirror. You're looking at the new manager of Riverview!"

It took a few seconds for Billy's words to sink in. "If this is your idea of a joke, it's not funny!"

"It's no joke. I talked to Dad about it and he's got it all fixed. You'll make more money than you could at any other summer job, and you'll be outside."

For a moment Don almost forgot about Sandy. A summer at the pool and getting paid for it! He knew Billy's dad had city connections and could swing the deal, but he had never known of a high school fellow who had had the responsibility.

"Think I can do it?"

"Why, sure you can! Do you know why Dad really O.K.'d the deal? Because he's heard me say how you don't run

around and drink, and I told him how you believe about God and pray every day. He said if you were like that he was sure you'd be responsible and honest. Huh! He even said he wished some of your good qualities would rub off on me!"

Don was thoughtful as he answered, "Billy, I can't tell you how I appreciate what you've done. It's really swell and it makes me feel ashamed of myself."

"Ashamed? Why?" Billy was puzzled.

"Well, I've been down in the dumps and worried about things and all the time the Lord had this for me. Sure makes me feel terrible when I don't trust Him more."

Billy drained his malt before he answered. "Don, it must be swell to believe like you do that God is interested in you and planning things for you. Why, with a faith like that a guy could just turn anything over to God."

Don didn't answer but was thinking about Billy's words when they left the drug store.

♦ Don felt better than he had for weeks when he called for Sandy that night. He could hardly wait until they were alone in the car so he could tell her about his new job.

"I've got news, Sandy!"

"What kind of news?" The cold tone of Sandy's voice went unnoticed at first.

"I got a real break. Billy has fixed it up through his Dad so I've got the job of managing Riverview Pool this summer!"

"That's fine." This time Sandy's indifference was obvious.

"Sandy, is something wrong? You're not yourself."

Sandy did not look at Don as she answered. "There's no use beating about the bush, Don. I know all about your deal with Billy!"

If Sandy had announced that she was going to take a trip to the moon in a flying saucer Don wouldn't have been more amazed. He hedged for time as he asked, "What deal? What are you talking about?"

Sandy flared up in anger. "Don't stall, Don. I isn't like you. I know that Billy made a deal for you to date me to keep me from dating other guys. I know you agreed and have dated me all these weeks just to do Billy a favor!" Sandy was so angry she didn't care what she said as she continued her barrage of stinging words. "And I thought that the great Don—the confirmed woman-hater—dated me because he liked me! Thanks for the ride! Just call me Gullible Gus-sie!"

Don had stopped the car and was staring at Sandy in dismay. What could he say? If things were different he could tell her that he did enjoy the dates, that the past few weeks he had lived for them, but he didn't dare let her know how he really felt. Without knowing what he was going to say he started to talk. "Sandy, you've got to understand this thing. It wasn't that Billy was just trying to keep you from dating. He was really concerned about you. He didn't want you to get out with the wrong guys."

"Boy, all choked up with humility," [Continued on page 76]

Student Medicine

By C. B. Wyngarden, M. D.



Helpful Vacation Hints

SCHOOL days will soon be over and some of us will be traveling, others working in stores, on farms and in camps. A few precautions may make the difference between a tragic and a happy summer. With change of food and water we may easily be upset. Therefore the following suggestions may be helpful. Eat lightly when traveling. Wash all fruit before eating them. Avoid drinking water from springs and old wells. Do not use community drinking cups. Remember, illness does not take a vacation while you are traveling. Be careful.

Whether traveling, camping or farming there are several first-aid suggestions which may help you in an emergency. First of all, equip yourself with a small first-aid kit. This should include bandages, tape, splints, roller gauze, Mercurchrome, aspirin and perhaps aromatic spirits of ammonia.

Before giving first aid there are several "don'ts" to observe. Don't move an unconscious patient. Don't move an injured limb without first splinting. Splints may be made from newspapers, branches, lumber or even the opposite limb or the body in case of an injured arm. Never use a tourniquet when a compression bandage over the bleeding area will control the hemorrhage. Tourniquets when improperly applied frequently result in more bleeding. It is proper to use a tourniquet in a snake bite or an amputation of a limb.

Soap and water are the best antiseptics and should be used freely after insect bites, cuts and abrasions. A sterile dressing should be applied as soon as possible. Remember that any dirty wound is a possible case of lockjaw and should be taken to the physician for a tetanus shot! In case of fainting the patient should be placed on the horizontal and the face bathed with cool water. If the patient does not respond in a few minutes the physician should be called.

In the summer time we are frequently confronted with the problem of whether a patient is suffering from heat exhaustion or a sunstroke. Heat exhaustion usually occurs as the result of being in an overheated enclosure while a sunstroke occurs following exposure to the sun. In heat exhaustion the body is cold and clammy. The patient should be placed on his back with his head low. Wrap him in a blanket and give stimulants like tea or coffee.

In sunstroke the body is hot and dry, and the patient is irritable. This patient should be kept flat with his head elevated. Fan the patient to reduce the body temperature but give no stimulants. In both cases the physician should be

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called, since these conditions can be serious.

Recently a patient of mine struck a telephone pole and was thrown from his car. He suffered an amputation of the right leg. The first man to arrive on the scene of the accident had no knowledge of first aid and left in a state of shock. The next individual had the presence of mind to take the patient's belt from his waist and tighten it around the thigh, thus preventing the man from bleeding to death.

Two weeks later the patient received a letter while still in the hospital, from a stranger stating that he wanted to apologize for not helping him the night of the accident. He had since enrolled in a first aid course and wanted to inform the patient that the next time he would know what to do. Perhaps all of us should take a lesson from this incident. Let us make it our business to know what to do in an emergency, for "the life we save may be our own."—THE DOCTOR

Love, Honor and Pray

[Continued from page 68]

cartoons we chuckle over the loudest, are the ones that play up this essential difference.

And right here is where daily prayer comes in: "...but in everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6).

Samuel Johnson put it this way, "The fountain of contentment must spring up in the mind, and he... who seeks happiness by changing anything but himself will waste his life in fruitless efforts and multiply the griefs which he proposes to remove."

You need to find out what kind of person you are married to and help that person to achieve the best he can. This isn't done in one big, heroic gesture, but in daily, prayerful living. Richard Armour ends his poem, "Request to a Wife," with these words, "Make over me—don't make me over."

That's it. You married for "better or for worse." What if that worse is that he can't find his belongings and blames you? What if she irons wrinkles right into your shirt collar and fries the round steak until it's hard and dry? You can both try again. You can pray about it. You're working for a common goal, aren't you—the solidarity of your marriage.

God intended marriage to last until the separation of death. And marriage can last, if Christ is the Head of the house and if these three words are understood and obeyed daily—love, honor and pray.

END

At Their Fingertips

[Continued from page 69]

literature to the blind.

In one of the blind schools when the offer of Christian books was made the fourth grade pupils were so excited that the teacher had to say, "Don't raise your hands all at once. I'll take you by rows."

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One girl, whose face would remind you of a room into which the sunshine had suddenly streamed, said as she waved her hand, "I don't know what row I'm in but I want the books!"

The secretary of the library has visited schools for the blind in most of the States east of Kansas and south of New York, and also in England and Scotland. In each one there has been a group of those who realize their need of Christian books.

In the English Worcester and Royal Normal schools were boys of college calibre (some of the alumni have graduated from Oxford). At the latter, Winston Lindsay stands out as leader of the Christian group. In a recent letter he writes, "I would like evangelical sermons and life story books, also any testimony and missionary and Bible study books."

Such young people are delighted to learn that they may take by correspondence three of the courses put out by the Moody Bible Institute and embossed in Braille by the library. One of these is planning to go to Moody when he finishes high school, so these courses will be credited.

Bill Muthard, who was in the Overbrook School in Philadelphia when he

Moody Monthly

first learned that such reading matter was available, plans for college and seminary and then missionary work. Not long ago in a letter he said: "Since I accepted the Lord Jesus Christ as my personal Saviour, I have been willing to let God have complete control of my life. Whenever any difficulty comes, I take it to Him. These books from the library have helped me to know Him better."

♦ Among the 320,000 blind people in this country there are thousands of young people, many of whom have had few home and church privileges and are without access to evangelical books in Braille or on talking book records. From the Richmond Braille Library they may avail themselves of borrowing such books entirely free of charge—not even a postage charge, in this country.

A one cent stamp will carry a book of thirty-five pages anywhere in the world and a three cent stamp will carry one of more than 100 pages. Last year the library served readers all over the United States and eighteen foreign countries.

Ishawara San in Japan is especially interested in the correspondence courses. The five Nasrallah sisters in Syria take the prize for the largest family of readers and perhaps the most appreciative. Most of the foreign readers have come through the efforts of missionaries, for in other countries there is even less of evangelical reading matter in Braille than in ours.

In some cases these are isolated individuals. In others they are segregated, as in a school for the blind in Korea, where fifty-nine of the children and young people can read English Braille.

You should have seen the face of their representative when, after speaking to a church group, he was told about this library.

"You don't mean that you have Christian books?" he asked.

"Yes. We don't have any other kind."

"How much does it cost to borrow them?"

"Not a cent. The work is carried on by voluntary offerings of Christian friends."

He was almost overwhelmed. Here was the very thing they had been needing, and no expense was involved whatsoever. In the office at 704 West Grace Street, Richmond, Va., there was rejoicing, too, when a consignment of books was addressed to a large group.

It is from this office in Richmond that the Braille books and talking books are sent out and received. Letters are written to those who might wish to have a part in conveying the offer of the books to their blind friends or to some school for the blind. Personal correspondence is carried on with any readers who may have problems or who wish to receive letters.

♦ It is easy enough to find those who cast a pitying glance upon a blind beggar and give him a coin. A smaller class sees further. They know that the blind need and can take academic education and vocational training and they do their part in furthering social organizations which help to fit them better for society.

Then there is a still smaller group

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which sees that underneath all this is a need infinitely greater. They know that in this army of the handicapped, there are young people who deserve the best in Christian training during these formative years, and that the most effective way to give them the truth is through the Braille page.

The erstwhile "sob story" about the physical needs of the blind is no longer in vogue because governmental and social organizations have done their part nobly in solving these problems. Whether they shall receive the sympathetic understanding and the Christian teaching which only evangelical Christians can give remains to be seen. **END**

Don Patten

(Continued from page 72)

aren't you? At least the other boys wouldn't have handed me a line. They'd have dated me because they wanted to, not because a friend made a deal!" Sandy's voice shook.

Don tried a different approach. "I don't blame you for being mad, Sandy, but please try to understand that Billy only had your good at heart. He's in love with you and he's one swell guy. It will break him up if you get mad about this. Please try to understand!"

Something in Don's voice made Sandy cool down and she was more rational as she answered. "Oh, I know Billy loves me, and the funny thing is I'm not as mad at him as I am at you. When Vickie told me about it, all I could think of was that you were stringing me along!"

"Vickie!" Don repeated the name. "So Vickie told you!" He remembered seeing her in the drug store. She had been sitting beside Billy and had listened to their conversation. "Why couldn't she keep still about it? What did she have to tell you for?"

Sandy defended Vickie. "She was right in telling me. Why if I hadn't had my eyes opened heaven knows where this might have ended!"

Don wanted to ask her what she meant but was afraid to. He must keep thinking of Billy in this deal. "If you didn't know, you'd have gone on to camp next week and never have known the difference. You and Billy would get together at camp and that would be it."

Sandy smiled in her amazement. "Didn't it occur to you that I might have wondered why you didn't write? Did you actually think it would be that simple?"

Don showed his surprise. "Why, no, I hadn't thought of that."

He weighed the thought for a moment, then with a determined tone added, "But what matters now is Billy. Sandy, he mustn't know that you know this."

"I'm to go off to camp and not let on that I know? That's asking a lot, Don."

"It might be a lot for some girls, but not for you, Sandy. You've got the stuff." Don wanted to take hold of her hand but he knew he couldn't.

Sandy's eyes were misty as she looked at Don. "More line, Don?"

Don winced. "Please don't say that! Believe me, Sandy; if you don't believe another thing, believe this. I have not been handing you a line. I've meant everything I've said to you and you've

meant a lot to me—as a friend. Tell me you'll play ball and not tell Billy."

Sandy looked away as she answered, "Okay, Don. You've meant a lot to me too—as a friend. I won't let Billy know. Now take me home and let's forget the whole thing."

"You mean no more dates this week?" Don asked.

"There's no point, is there?"

"No, I guess not, if you put it that way. But I promised Billy I'd drive you two to the train Saturday. I'll have to do that or he'll wonder why."

"All right, I'll see you Saturday night with Billy."

Don pulled the car up in front of her house and realized that this was the last time he'd see her alone. He wanted to take her in his arms and tell her he loved her. It was the first time he had ever felt like that with any girl. As he looked at her she smiled and held out a hand. He took it and squeezed it tightly, then as he realized the power of temptation that gripped him he breathed a prayer for help. Suddenly he dropped her hand and forced a smile. "Thanks for understanding, Sandy. You're swell!"

Sandy looked into his eyes as she answered. "I understand more than you know. Thank you for being a friend to Billy. Good night." She was out of the door and up the steps before Don could stop her.

Don didn't see Sandy again until he and Billy called for her Saturday night. He didn't look directly at her until they were walking toward the station. Then he looked down at her and knew that he would miss her plenty. Before he could look away her eyes met his for a second and he had a feeling that she might miss him too.

Don watched them board the train then walked slowly toward his car. He felt terribly alone. Then he remembered Billy's words that day in the drug store. "With a faith like that a guy could turn anything over to God." Deep in thought Don did not realize that he spoke aloud as he drove off, "That means even this, Lord."

(To be continued in July)

A PARABLE

One night a man took a little taper out of a drawer, lighted it, and began to ascend a long, winding stair.

"Where are you going?" said the taper.

"Away high up," said the man. "higher than the top of the house where we sleep."

"What are you going to do there?" said the taper.

"I am going to show the ships out at sea where the harbor is," said the man.

"Alas! no ship could ever see my light," said the little taper. "It is so very small."

"If your light is small," said the man. "keep burning brightly, and leave the rest to me."

When the man got up to the light-house he took the little taper and with it lighted the great lamps that stood ready there with their polished reflectors behind them.

You who may think your little light of small account, can you not see what God may do with it? Shine, and leave the rest to Him.

—The Standard

Moody Monthly

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1. There was a harried youth worker. For him, Saturday night was always a nightmare. Ten o'clock, eleven, midnight. And no meeting plan! And not a fresh idea in his busy, aching head!



2. Then came Sunday. . . another Sunday. . . and more Sundays. And always alike! Tired, worn, gloomy, discouraged, our poor, harried hero trudges wearily to Young People's, there to meet with his three long-suffering, loyal stand-bys.



3. But then . . . ah yes, BUT THEN! It was a happy day when someone offered him a helping hand. . . told him about CWSB youth materials and how they can make any youth sponsor's life worth living again. And our hero did what all smart youth leaders do!



4. The CWSB youth packet arrived promptly. And the more he examined it, the more his enthusiasm grew. He knew that, from then on, Young People's would be a joy - for him and the young folks, too!



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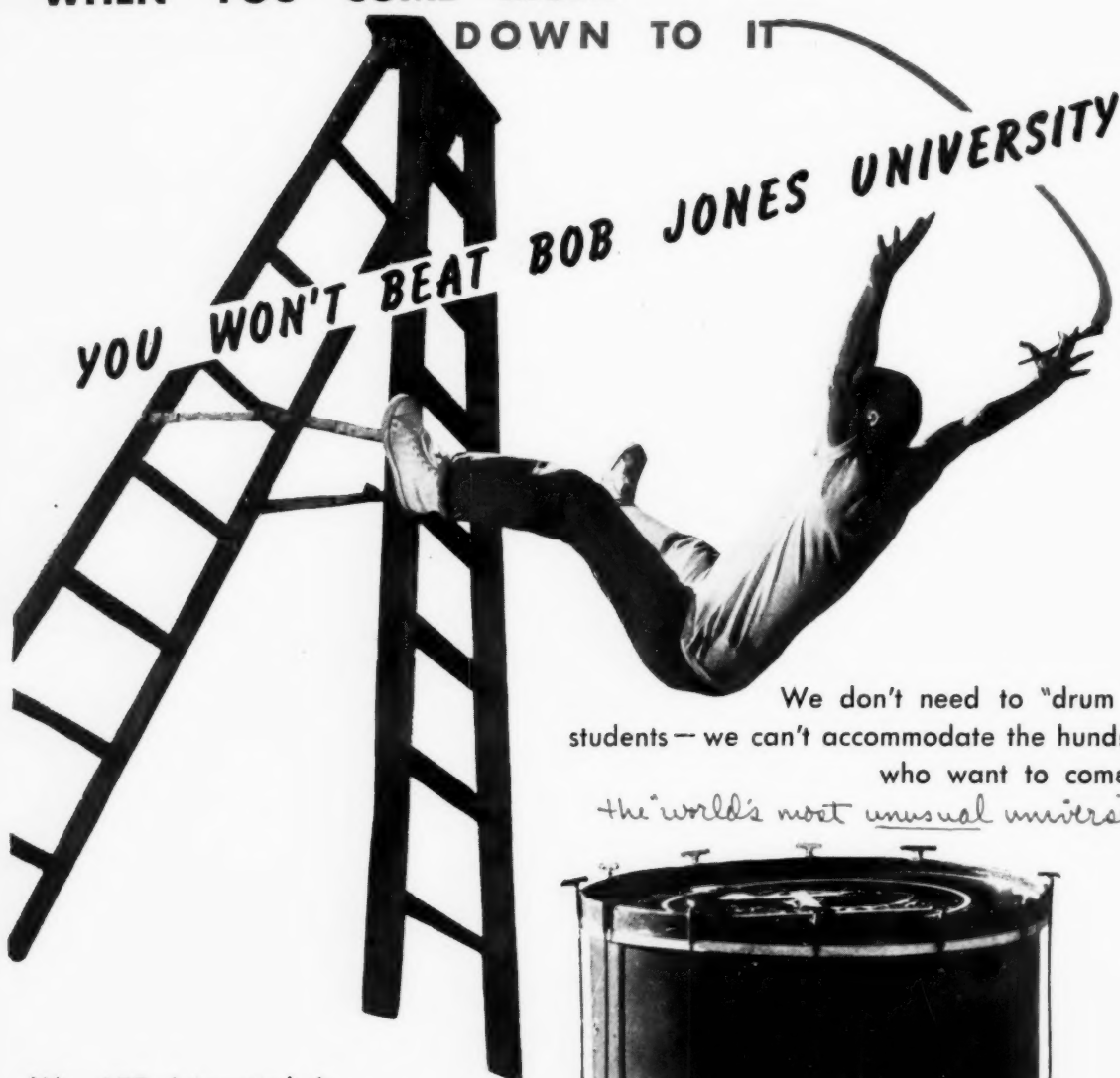
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